

Calvinist Contact

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Even churches invest in unethical behaviour

Paul De Groot

EDMONTON, Alta. — Churches which invest pension and other funds in North America's financial system are not putting their money where their mouth is, says a missionary to Africa.

Rev. John Boer, who works with the Nigerian Council of Churches, says church investments often work at cross purposes to the work which churches are trying to do.

Boer faced that dilemma years ago, after moving to Nigeria where he was a missionary for the Christian Reformed Church. A nasty civil war was underway, and it became apparent that at least one major multinational corporation was making good bucks on it.

To Boer's distress, he found that he, through a small investment in a mutual fund and through his church's pension fund, was in one sense a shareholder of the company which was working against the very people to whom he had been sent as a missionary.

In another case, his church established training programs for

Filipinos who had recently moved to urban areas from their small farms. They had been pushed off their land by a large corporation which wanted to grow crops for export on the land which they had farmed for generations.

"I wrote and asked the agency if they weren't dealing with the symptoms of the problem rather than with the problem itself. Shouldn't they, in addition to training people, try to do something about empowering those people so they wouldn't be so easily kicked off their land?"

"They said that maybe they would look at it. Some time."

Impossible tangle

Boer says the capital markets of the developed world are so "incestuous" that it is impossible to make investments without becoming part of the problem. Even the "social responsibility" or "ethical" investment funds which purport to avoid investments in some companies (such as those involved in military production,

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Skillen supports nuclear treaty

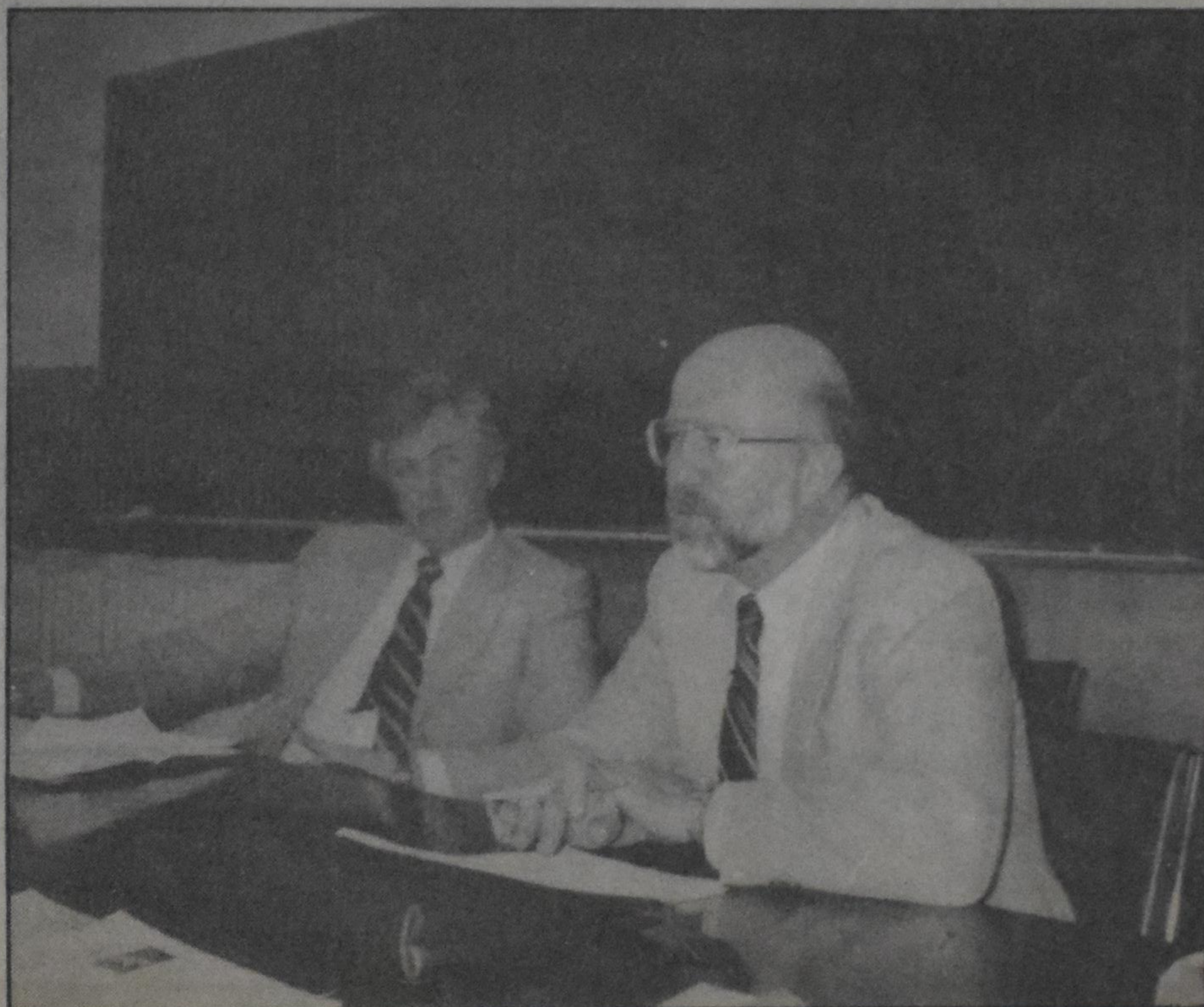


Photo: Robert VanderVennen

Discussing the nuclear agreement are James Skillen (r.) and Conrad Brunk (l.).

Mark VanderVennen

TORONTO, Ont. — Psalm 2, read by Calvin Seerveld, headlined a talk by Dr. James Skillen on "The Latest U.S./Soviet Arms Deal — Progress or Regress?" given at the Institute for Christian Studies Jan. 15. Skillen is Director of the Association for Public Justice based in Washington, D.C.

Skillen said yes, the INF (intermediate-range nuclear forces) agreement is progress. It is, he feels, a small package with potentially immense implications. He likes the fact that the deal was negotiated at a time of difficult relations between the U.S. and the Soviet Union, that the deal includes mutual inspections, that it apparently signals a major change in Soviet policy, and that it is raising more questions than it is answering among U.S. military strategists.

Four considerations

Skillen suggested that, using the "just war" approach as a "normative framework," the INF deal should be assessed in the light of four considerations: (1) technology and technological change, (2) NATO defence and deterrence strategy, (3) U.S. government military spending and federal budget deficits, and (4) shifting political alignments around the globe.

On the second consideration, NATO's deterrence strategy, Skillen noted that the INF deal significantly challenges the "gradualist" approach to deterrence undergirding NATO's strategy since WWII, the gradual building of a stronger and stronger military force to contain a Soviet threat.

Since the INF deal does not yet belong to a developed military strategy, the deal has now insinuated itself onto the agenda of military strategists. So they must now either develop a whole new

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Yuppie parents produce spoiled children

Bert Witvoet (based on a report in the Buffalo News)

ST. CATHARINES, Ont. — According to Dr. Bruce A. Baldwin, a psychologist in private practice in Wilmington, N.C., America is raising a generation of spoiled, miserable children who will have a hard time making it as adults.

Baldwin calls these children "cornucopia kids." He chose the horn

of plenty as symbol to point to what he thinks is the cause of this wave of spoiled children — guilt-ridden parents who try to buy the affection of their children with goods.

Since many yuppie parents are both working out of the house in order to keep up a lavish lifestyle, they develop guilt feelings over against their children. Because they are not able to spend much time with them, they supply their

children with an abundance of material goods.

"We live in a materialistic society," says another psychologist, "where objects have taken on greater value than they ever have. This can be very bad for children."

When the going gets tough

Cornucopia kids are not taught responsibility and will not be able to endure hardship for any length of time, says Baldwin. They will do poorly in school. They are fired from their jobs. They leave relationships when the going gets tough.

Baldwin goes on to describe what yuppie parents of cornucopia kids are like. They threaten kids a lot, but they hardly ever carry out. They help their children excessively with homework because they want them to succeed. When their child fights with another child, it is never their child's fault.

According to Baldwin it is easy to recognize cornucopia kids. They expect to get everything they want. They throw frequent temper tantrums. They become bored easily. They expect everything to be interesting and easy. They have little compassion or sensitivity to the needs and feelings of others. They are more likely to have drug and alcohol problems.

The Wilmington psychologist calls the phenomenon "an epidemic afflicting as many as one out of every five children in the United States."



Photo: C.C. Files

Cornucopia kids expect everything to be interesting and easy.

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Skillen supports nuclear treaty

... continued from page 1. approach to defence which includes further reductions and denuclearization, or choose to consider it as a temporary diplomatic ploy that fruitlessly interrupts the policy of developing only military solutions to problems between nations.

Skillen strongly supported a 50 per cent reduction in longer range missiles with parallel NATO discussions over both a different military strategy and conventional (non-nuclear) disarmament.

On the third consideration, military spending, Skillen was glad to see that politicians now realize that full-scale pursuit of both Star Wars and stronger conventional military forces will be economically impossible. Along with the fact that politicians are now finally realizing that military spending is *not* good for the economy, that is a sign that the limits of

God's creation are making themselves known. For this we ought to give thanks!

U.S. security objectives

Conrad Brunk, Professor of philosophy and of Peace and Conflict Studies at The University of Waterloo, in a helpful response challenged Skillen to identify what the security objectives of the U.S. ought to be.

Skillen then said that the U.S. should be part of a move towards more pluralistic, regional self-sustaining relations between nations in which U.S. self-defence can be more easily distinguished from regional conflicts.

From the general discussion that followed came the suggestion that Skillen add "domestic economic dynamics" as a fifth consideration in assessment of

INF. Arms exports, which are now essential to the everyday functioning of the U.S. economy (as they are to most industrialized economies), and the fact that the U.S. economy

uses a global resource base (including energy) which is being depleted, work against the development of a stable, pluralistic world order.

All those who came were

strengthened by Skillen, Brunk and each other, and left with the questions of Psalm 2 still echoing in their heads: "Why do the nations rage?"

Even churches invest in unethical behaviour

... continued from page 1. South Africa, and oppression of workers), cannot avoid the tightly woven net of capital markets. Companies who own each others' stocks, mutual funds and pension funds, invest in a wide variety of companies and it is simply impossible to make significant investments without investing in unethical behaviour at some stage.

The basic problem, Boer says, is the "priority of

profits."

"There's nothing wrong with profits, but it's the priority of profits which forces corporations to distort and twist whatever good can come out of their work."

Although some may write Boer off as just another capitalism basher, he says some of the fundamental institutions of the Western economy, such as the free enterprise system and corporations themselves, are morally sound.

"Private enterprise is a very beautiful thing. It makes room for freedom and creativity and imagination. And the structure of a corporation is like the church itself, where people who don't know each other pool their resources with people all over the world."

But when the profit line in the corporate balance sheet becomes the ultimate measure of corporate success, ethical treatment of workers, customers and suppliers becomes secondary, Boer suggests.

Invest in service

He admits he's not a businessman, but Boer sees some solutions to the problem. He would like to see Christians, who represent a significant portion of the North American population, investing in companies which are formed specifically to provide services without treading on others.

He cites the case of a Michigan company which purchases dilapidated inner-city homes, employs inner-city people in their restoration, and then sells them to the poor at well below their new market value.

The firm removes blighted homes, provides housing for the poor and trains and employs workers. And it makes a profit, Boer says.

An ethical, service-oriented corporate mentality could take the economy down unforeseen paths, Boer believes.

"There you have a different soul, and when you have a different soul you have a different life."

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

Racist condemnation of racism

Since the end of World War II, the sensitivity of Canadians to the evil of racism has sharpened. Opportunities for racism have been reduced through legislation, and racist attitudes have also declined. Thus most Canadians hope that Ernst Zundel's retrial, recently begun in Toronto, will result in a new conviction. They also hope that the Sydney policeman who wrongly pressed murder charges against Donald Marshall will be brought to justice. It is perhaps not surprising, therefore, that Canada should also be taking an international leadership role in attacking South Africa's policies of apartheid. Last summer, External Affairs Minister Joe Clark travelled to southern Africa to demand, in person, of the South African government, an end to apartheid and to reassure the "front-line states" on South Africa's borders of Canada's commitment to continue exercising leadership in this matter. In September, Canada hosted the second Francophone nations summit in Quebec City and obtained agreements there for increased efforts to bring international economic pressure to bear on South Africa. One month later, Canada hosted the Commonwealth Summit Conference in Vancouver and also led this international body in condemning South Africa by pledging increased economic sanctions against South Africa.

The leadership role the Canadian government has undertaken appears to meet wide support throughout the nation. The mass media has clearly been waging its own war against South Africa by keeping it in the news, virtually always taking a position of pronounced antipathy to Pretoria and support for the African National Congress, the black opposition group, committed to the violent overthrow of apartheid. Public opinion in Canada appears to support the government's position as well producing little vocal criticism

of it. Federal opposition parties are also unusually supportive of the government's stance, only on occasion suggesting that it take even more drastic steps such as severing diplomatic relations.

What is strange, however, is that this self-proclaimed leader in the international struggle against racism has paid so little attention to the far more flagrant abuses of racial minorities and majorities practised in nations other than South Africa. What is doubly strange is that many of Canada's allies against South Africa in *la Franchophonie* and the Commonwealth are among these most racially oppressive regimes. Nations such as Zaire, Vietnam, Zimbabwe, Nigeria, to name only a few, are cheerfully enlisted by Canada in its war against South Africa. These nations, in pursuit of their own racist policies, have literally butchered millions in the past 20 years; yet, Canada's criticism of them has almost been non-existent. Why this contradiction in Canada's stance, and why the collusion of the press and parliamentary opposition in this state of affairs?

Canadians, it seems, judge the world with a double standard. We don't really expect better behaviour from the Khmer Rouge, the Turks or President Mobutu but we do expect the "western" whites of South Africa to live by a code of behaviour that forbids racism. Ironically this attitude reveals an underlying assumption of inherent moral superiority of white Western society: for South Africa to behave this way is immoral, but for Blacks, Arabs or Asiatics, it's expected. Perhaps Canadians should try to exorcise such racist presuppositions from their own way of thinking, before undertaking to lead international crusades against the racism of South Africa.

Richard Vanderkloet is a teacher of history at Toronto District Christian High School in Woodbridge, Ontario.

Uganda bans preaching, "religious" gatherings

SANTA ANA, Calif. (ODNS) — New developments in Uganda have closed a Bible Institute and placed greater restrictions on public preaching in the East African nation's second largest city.

A letter released by Proclamation International, a support organization for the Presbyterian Church of Uganda (PCU), refers to directives written by Godfrey Mamukuma, a civil intelligence officer for the city of Jinja, in which "all public preaching and all other forms of worship should in future be conducted in recognized places of worship."

The letter further indicates that no permission will be granted for religious gatherings in an individual or private house, schools, hotels, parks or stadiums.

Don Dunkerley, a spokesman for Proclamation International, said the directives are not being enforced nationwide but "the impression is that they are likely to spread" to other areas

besides Jinja.

In Kampala, the PCU also suffered a setback when the city government ordered the Presbyterian Bible Institute closed in August, alleging that the building in which it was housed was never intended for anything other than a private residence. The institute is affiliated with the Reformed Bible College of Grand Rapids, Michigan.

The PCU is not affiliated with the Presbyterian Church in America, but is a nationally-organized denomination led by Ugandan clergyman, Keifa Sempangi, author of *A Distant Grief* (Gospel Light/Regal Books), who was forced to flee Uganda during the height of Idi Amin's atrocities against the church. Sempangi founded the Presbytery of Uganda on Feb. 28, 1986.



Pensive Dutchie

Syrt Wolters

Privatize public education

In British Columbia "privatization" has almost become a household word. Premier Willem Van Der Zalm has caused quite a stir with his plan of "privatizing" nearly everything which, in his opinion can be done by the private sector instead of by the government, saving bundles of money in the process. Well, in general terms, he has delivered what he promised while on the election trail: A new style of government!

Privatize education

I am not enough of a politician to judge whether his overall scheme is advisable or not. But there is one government activity which I think should be privatized, and that is education.

North Americans have been so brainwashed about the responsibility of the government for education, that many don't even question the status quo! No government education? But that is ridiculous! Even among supporters of Christian

education and other independent schools, there are those who hold that government (public) schools are necessary. There are even some who advocate that Christians should seek office in the public school system, in order to have some Christian influence!

Do we realize that by rationalizing the need or advisability of public schools, we are promoting in North America what we condemn in Russia? In Russia, we call it "state indoctrination"; here we call it the "social function" of the government!

Violation of religious freedom

Shortly after Premier Van Der Zalm took office, he appointed the Royal Commission on Education, with the mandate: "To look into all aspects of public education." I took the liberty to submit a brief to the commission with the following question: If your commission's task is to look into all aspects of

public education, should not the first question to be considered be: Is public education needed? Is it right? Should we have public education at all? If not, then it does not make much sense to look into other possible aspects.

Further in the brief I stated that public education is in violation of our basic freedoms, in this case the freedom of religion. Education is religious by its very nature. If education is preparation for life, then questions pop up immediately, such as: What is life? What is its origin? What is its destination? What is its real meaning? All these questions are charged with religion. The public school is no less religious than any Christian school! One of the basic and most precious freedoms we claim to have is: freedom of religion.

Violation of democracy

The way we have public education in North America is also a violation of true democracy! To us democracy means: The rule by the majority. But this may never be

absolute. Even the majority must stay within the true concept of democracy. Even if the majority of the people demand public education, the government's response ought to be: "Sorry, but you cannot have public education; it would violate the most basic democratic freedom we have. Because all education is based on religion, the government cannot touch it; education is strictly the responsibility of the parents."

Task of justice

Of course, this is not to say that the government has no task in education at all. It sure has. The government's main task is to maintain justice. Therefore — the government should watch whether the children do receive adequate education, fit for living in a complex society as ours is. If there are parents who cannot possibly provide the means for proper education, the government should provide ways and means. If some parents do not care to accept their responsibility for the education of their children,

then again, the government should step in and call the parents to their task. And if the parents would ignore these warnings, then the time may well come that the government takes the children away and sees to it that they go to school. But even then, the government does not "play parent." It should carefully find out which school would be closest to the spiritual background of the home and assign children to such a school.

As citizens of Canada we should influence public thinking in order to show that public education is violating precious democratic freedoms and democratic rights. Aim at the government and the politicians but focus on public opinion. The government listens only to the "majority," however undemocratic the behaviour of this majority may be. And that is evil.

Syrt Wolters is a semi-retired barber in Victoria, British Columbia.

CPJ advocates equitable pro-family child care strategy

TORONTO (CPJ) — Citizens for Public Justice (CPJ) shares with many Canadian families a strong sense of disappointment that the Conservatives' long-awaited national child-care strategy fails to meet the needs of the nation's low-income parents and their children. Initiatives are still needed to assign child-care resources where they are most needed and to increase the total amount of funds available. Until these steps are taken, the Mulroney government's pro-family rhetoric will be less than convincing.

CPJ supports some elements of the government's strategy, including its recognition of the variety of child-care needs and its respect for the right of parents to choose the kind of care their children will receive. There is also the provision of limited financial support for child care in the home and in informal networks as well as in day-care centres.

There are also several significant shortcomings in the strategy.

The strategy's greatest flaw is its misallocation of resources and their inadequacy to meet pressing national needs. Some \$3 billion of the \$5.4 billion is money already allocated for child care under the Canada Assistance Plan (CAP). Under CAP, Ottawa pays half of the

cost of provincial subsidies for children from low-income families that attend non-profit child-care centres. If that program had continued at its present expansion rate for the seven-year period of the new program, Ottawa would have contributed \$3.9 billion.

Instead, the new program caps Ottawa's contribution at \$3 billion and permits the provinces to use the money to help build commercial, profit-making day cares and to subsidize higher income families.

The total amount of the federal contribution is also too low. On an annual basis, the amount of new money allocated is about half of what CPJ recommended in its response to Finance Minister Wilson's 1987 budget.

There are no real initiatives to make workplaces more responsive to their employees' parenting needs through measures such as parental leave, flexible working hours and improved benefits for part-time workers.

It remains to be seen whether the highly touted 40,000 new jobs promised in the strategy will actually be created since Ottawa's contribution to child care is mostly a replacement of the money the federal government formerly contributed under the Canada Assistance Plan.

CPJ calls on the government and all Members of Parliament to replace the government's strategy with one that truly meets the needs of Canada's low-income and single-parent families. A sign of good faith would be to implement a more equitable program over three years rather than seven and to assess the need for additional funds a year from now.

Hundreds of thousands of Canadian families are still looking for affordable, reliable child care. Decisive action to support low and moderate income earners is needed now.

Church news

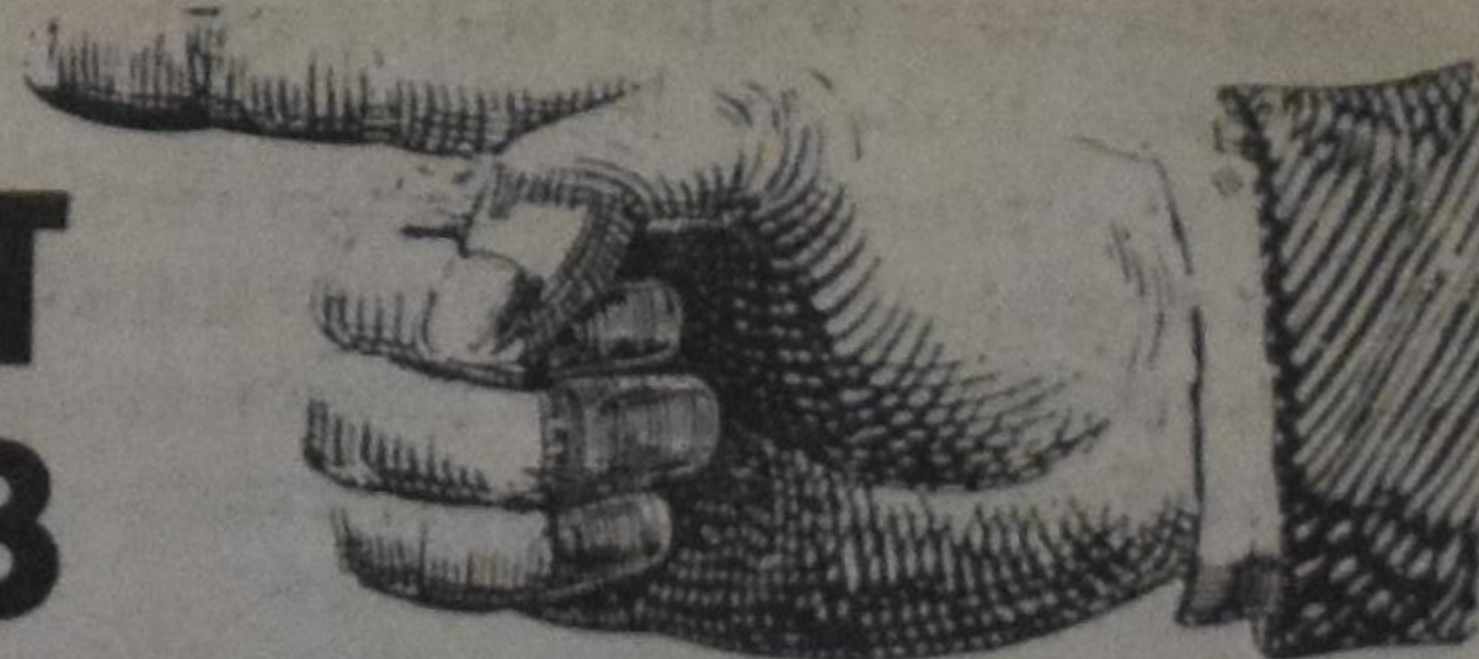
Christian Reformed Church

Financial aid available to seminarians

Classis Niagara has announced that students within the classis who are preparing for the ordained ministry in the CRC and who are in need of financial aid for 1988-89 are invited to apply to its Student Fund.

Students may get application forms by contacting A. Glasbergen, 749 Foss Rd., Fenwick, ON L0S 1C0; 416-892-3285. The forms must be returned to the classical Student Fund Committee no later than March 15, 1988.

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Editorial

Keep the horn of plenty out of reach!

You may have read the front-page story this week about "cornucopia kids," children who are gorging themselves on goods flowing from the horn of plenty because their yuppie parents are trying to buy their affection. The message in the report seems clear enough. One hardly needs to write an editorial on the subject.

What psychologist Baldwin describes should be nothing new to most readers. The Christian tradition has always warned against an upbringing that lacks discipline, whether that discipline be the discipline of work, responsibility, want, pleasing others or submission to parents.

What is useful about Dr. Baldwin's study is that he has come up with a catchy phrase: "cornucopia kids." We hope it will become part of the vocabulary of popular psychology. Maybe the phrase will flash a quick image of wrong upbringing and poor parenting on the screen of our minds. Keep that horn of plenty away from my kid!

Producing wealth

Prosperity can fool us easily. There is nothing basically wrong with riches. In Deuteronomy 8:18 we read: "But remember the Lord your God, for it is He who gives you the ability to produce wealth, and so confirms his covenant." Prosperity is a covenant blessing, no less.

But there is something we should notice about this passage. God gives only the ability to produce wealth. It's up to us to know how to handle that wealth. Parents of cornucopia kids have broken the covenant chain of promise by mismanaging their wealth. Instead of making their kids eligible for a second-generation issue of the ability to produce wealth, they deprive their kids of that ability by turning them into consumers, not producers of wealth.

"You spotten royal kid," a mother once said to her child in a moment of anger, which her misworded accusation soon dispelled. She was not too far off the mark. Our kids are royal kids. They belong to the family of God. And God wants these children to become mature adults who understand both the

limits and possibilities in life. When these royal children are deprived of the discipline of limits they become spotted and soon rot.

Wealth is fine if you know how to manage it. "Only strong legs can carry wealth," a Dutch proverb has it. Mature people have strong legs; they can carry the load. But don't expect children or immature adults to be able to carry the load of wealth. Here is where an immigrant folk that has been abundantly blessed because God is faithful to his covenant has to watch out.

Heathen image

Wealth is a poor parent and educator. Don't give your children everything just because you can afford it. You don't need a reason that will satisfy your child to withhold goods from him or her. Your reason may simply be that the horn of plenty was never a biblical image. It's a pagan image, seeing that the horn belonged to a mythical goat on whose milk the infant Zeus was fed.

But, you may well have to examine your own lifestyle too. One can't set two standards in a family, an early-immigrant lifestyle for the kids and an "I-have-made-it" one for the parents.

Of course, there is no law in the Kingdom that says that a producer of wealth needs to *be* wealthy by keeping everything to him or herself. It's more than fascinating to contemplate the idea that if producers of wealth follow the rules of love and justice, they may end up with a family situation that is not too far removed from the days when they were still trying "to make it" in this land, producing wealth instead of consuming it.

One thing is obvious — you cannot raise cornucopia kids in third-world societies. That may almost seem like a blessing if it weren't for the fact that the combination of starving children and cornucopia kids on the same planet at the very same time in human history turns even that terrible skin-over-bone reality into a cruel joke. Yuppie parents have much to answer for.

BW

Letters

Not ashamed of Dutch and Reformed leadership

I find it most distressing that there is a small segment of the community who have taken it upon themselves to go about bashing anything that has the appearance of being "Reformed or of Dutch heritage." ("Longer letter" by Mr. Thyse, Sr.) Why must we be ashamed of our Dutch Reformed background? Are the Italians ashamed of being Roman Catholic? the British of being Anglican? the Greek of being Eastern Orthodox?

Where would we be today if it weren't for our hard-working, devoted parents who sacrificed to build churches and Christian schools so that by God's grace their descendants would spiritually benefit from these institutions?

Now it's high time that a Christian political party come to the fore. If it means that members of the Reformed

faith found such a party — so be it! We'll take the lead again, if that's the Lord's will. We need a party in Canada that will take a stand for Christ's sake because none of the existing parties do.

I don't belong to the "older" generation and am not familiar as Mr. Thyse is with Dutch politics. But I know for sure that we stand in need of strong Christian political leaders who with God's help will lead us into discipleship to Christ. If Mr. Thyse were to "tune in" to the needs of this generation, he would recognize that they're fed up with the state of Canadian politics. The present trend in our society of eliminating any semblance of Judeo-Christian principles is very alarming.

Wake up, Mr. Thyse, your descendants' future is at stake! It's no sin to be proud of your Dutch background — even Americans with all their patriotism are proud to be of Irish

descent! But above all it's great to be a Christian in all of life!

J. Rustenburg,
 Oshawa, Ontario

Magi can show the way

Re: critical response to Christmas issue poem "God in a Box" (Jan. 1 letter), we find magi in the strangest places. They are known to have knelt in smelly stables and, lately, to have served in the formation of "magi-cally." Were they poorly linked or falsely combined, that is, found out of place?

Magi can serve truthfully in the strangest places. Magi can lead to the truth (even inform us "magi-cally") as well as follow the truth. These Gentiles followed the direction of the star to kneel before the king, thereby drawing our attention to the true and full extent of Christ's Lordship.

The imagination has a meaningful

place in the reformation of our thinking. Let reformers like Janette Fernando and Johannes de Benauwde in "Another Dutchie Writes" (Jan. 1) serve i-magi-natively, for the way has been found in the strangest places.

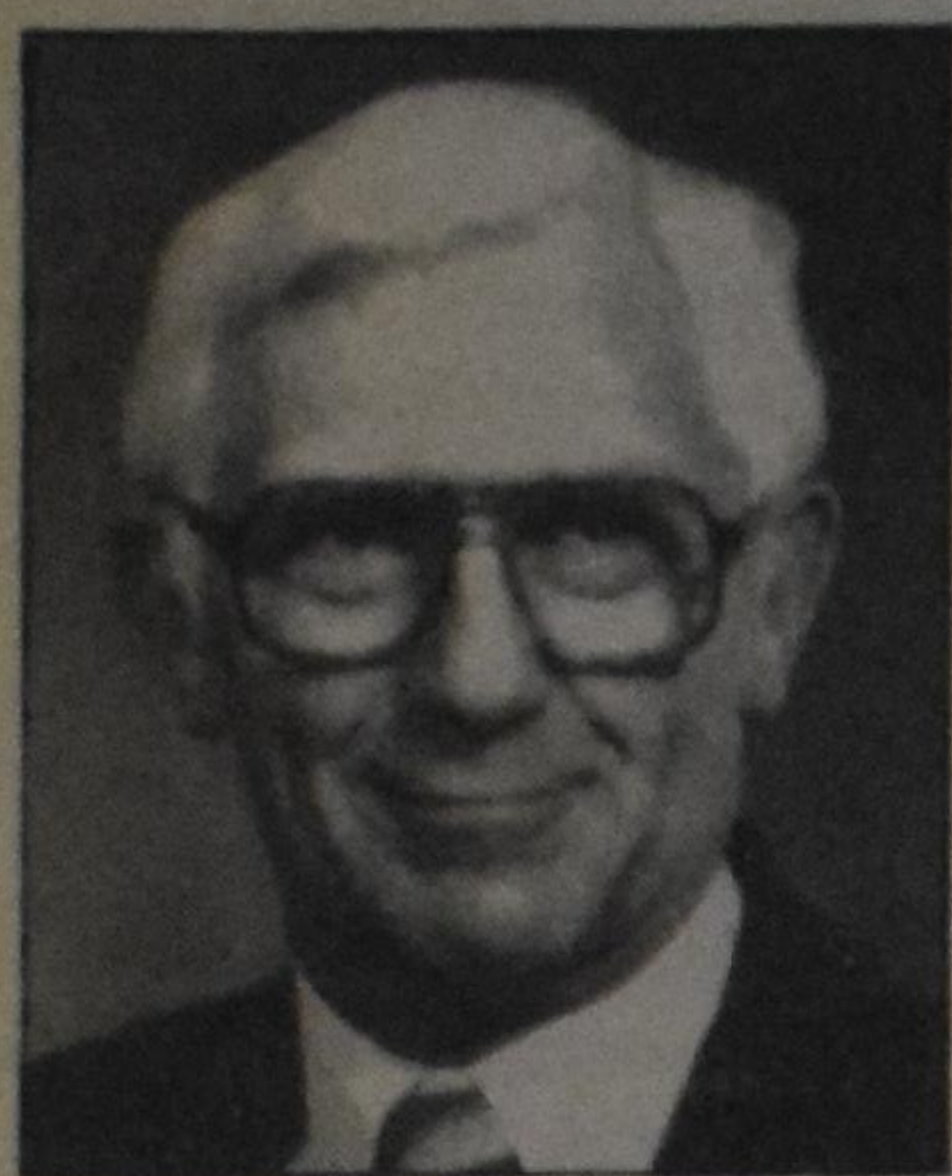
L. Van Harten,
 Cornwall, Ontario

Humbug on apologies for Dutch culture

I have just finished reading your article on the translation of that very beautiful hymn "Ere zij God" into English. Like you say, the English words do a disservice to the sound and the flow of the music. It certainly is grating to the ears and unpleasant to hear a harsh sound of the English word or the wrong syllable on the wrong beat of the measure in music.

Bah, humbug on the excuse that we

SKYLIGHTS/WILLIAM R. RANG



"God is not punitive; He is there to help."

He is not like that

Someone named the book Job "The Problem of Suffering." I am sure that makes sense. Throughout the book we see how Job struggled with calamity. Undoubtedly there are many people today who reach for this book when they experience sorrow and grief. The question of why God allows human misery is almost as old as the world.

Job's friends had simple solutions. They believed that death, sorrow, and illness become our inheritance because of certain sins. They assured Job that God was punishing him for sins that he had cleverly hidden from view. Now God had caught up with him.

It is amazing that only the youngest of Job's friends was able to recognize the fallacy of this belief. God's not punitive; He is there to help. That is why Elihu could remark, "He delivers the afflicted by their affliction." The problem, as Elihu saw it, was that "God is great, and we know Him not."

Because we do not dig enough into the scriptures, because we do not prayerfully study the Word enough, we allow warped opinions to grow within us. Too easily we reach for cheap answers to enormous problems. We must indeed learn to see that the Lord uses adversity to draw us closer to Himself. Certainly, the question of why He allows calamity to come upon us in the first place remains a difficult one to answer. Yet, in Job's case, the cheap answer of his friends was not accepted by the Lord. It is for that reason that in the last chapter of the book the Lord himself puts things straight: "You have not spoken of me what is right." (Job 42:7) God himself says, "I am not like that."

Was it not the Lord Jesus who put us straight in this matter when He was about to heal a man blind from birth? Had not the disciples asked whether this man or his parents had sinned, causing his blindness? And hadn't Jesus denied both assumptions but instead proclaimed that the wonderful works of God should be made manifest in the man's life? (John 9)

The Lord says, "I am not like that" when we come up with cheap answers — when we recognize his anger before we see his love. What you and I must do is take a hold of him in trust. He will lead us to the ultimate solution.

William R. Rang is principal of Dunnville Christian School, Dunnville, Ontario.

Longer Letter

Cowardice and naivete marks council decision

It is regrettable that the recent meeting of the Council of Christian Reformed Churches in Canada (CCRCC) lacked the courage to withdraw from the Inter-Church Committee on Human Rights in Latin America (ICCHRLA).

Indicative of ICCHRLA's shameful behaviour is its recent denouncement of restoration of bilateral Canadian aid to Guatemala (C.C., Dec. 18, 1987). After a recent "theological pilgrimage," the member churches of ICCHRLA are convinced of the rightness of their condemnation. As a member of an ICCHRLA member denomination, I am galled by the glibness with which the committee makes its pronouncements and denouncements.

While there may indeed be instances of human rights violations in relatively pro-American Guatemala, ICCHRLA has kept hypocritically silent about the systematic, government-ordained violation of human rights in Nicaragua. To say nothing of the fact that Cuba, that model Marxist state in the sun, falls curiously and conveniently outside the committee's mandate.

Oppression in Nicaragua

While ICCHRLA gives us virtuecratic doublespeak about how the people of Guatemala suffer from the oppressive structure of militarization built up in the countryside, my newspaper reports (Dec. 30, 1987) that Nicaraguan President Daniel Ortega wants to arm nearly all Nicaraguans; one to three million citizen comrades in addition to the region's largest armed forces — trained, paid and supplied with all the latest military hardware by the Cubans and Russians.

The Puebla Institute, an independent

Catholic lay organization, has reported in *The New Republic* and other periodicals documented cases of numerous human rights violations in Nicaragua: Catholic priests imprisoned or harassed because their commitment to the Lord doesn't allow them to co-operate with the Sandinista plans to subvert true Christian faith into a tool of the Communist revolution via the Peoples Church; independent and Christian trade unionists sitting in jail, their organizations having been taken over by "official" trade unions, i.e., government (read Marxist) trade unions. Ironical, isn't it, that while there was tremendous Western support for Solidarity to get out from under the tyranny of "official" trade unions in Poland, very little is heard now that the reverse is happening in Nicaragua.

There is much more that can be said about human rights violations, the crushing of democracy, the collapse of the economy, the militarization of the entire population and the gradual but inexorable imposition of a fullblown Marxist-Leninist state in Nicaragua. As Ronald Radosh, writing in the Aug. 3, 1987, edition of *The New Republic*, a liberal magazine, reports, "Today [as opposed to 1983] there are few signs of pluralism, and government repression has become fierce and pervasive." The documentation is available for anyone who cares to look and read with an open mind.

Bumbling naivete

However, sad to say, ICCHRLA has its mind made up on these matters. How can it be otherwise when the committee suffers from endemic anti-Americanism and is heavily biased to a left-wing view of events in Latin America? This is clear when one takes the time to read the minority report to CCRCC.

The decision that CCRCC took (to maintain membership through 1988 and 1989 and to ask the committee to distance itself from both Marxist and Capitalist ideologies, [C.C., Nov. 27, 1987]) shows the kind of naivete that the Sandinistas use to further their aims. American and Canadian public opinion, often led by the prattle of well-meaning but bumbling churchmen, is part of the Sandinista's strategy to complete the revolution.

Given the current pro-Marxist stand of the Inter-Church Committee on Human Rights in Latin America, it is not hard to predict that the only ideology that the committee will distance itself from is capitalist ideology, regardless of attempts to cover its true bias.

What is harder to predict, unfortunately, is whether when CCRCC meets in 1989 it will follow through on its decision of 1987 and withdraw from membership in the committee.

Henk de Zoete,
Chatham, Ontario

should have a translation for the "outsiders" that might be in our church on Christmas Day and might find that very beautiful Dutch hymn sung in Dutch to be very offensive. So what? Do you need to apologize for your Dutch culture and the contributions it has made on the Canadian scene?

Even though I am Canadian born, any time I hear the occasional Dutch Psalm or "Ere Zij God" sung in church, I find it a very moving experience to listen to the fullness and the richness of the Dutch words set to good harmony and melody. That beauty is lost when there is tampering with the translation.

Helen Tangelder,
Strathroy, Ontario

Beyond Belief

Who is right about the age of the earth?

The beautiful monthly *Bible and Science* should be read in every Christian family. The Creation Science Association of Canada, which issues this paper, consists of about 1,000 scientists, many of high calibre, who hold to the Bible and the first 11 chapters, which in our Calvinistic circles are treated in an ungodly way as fables.

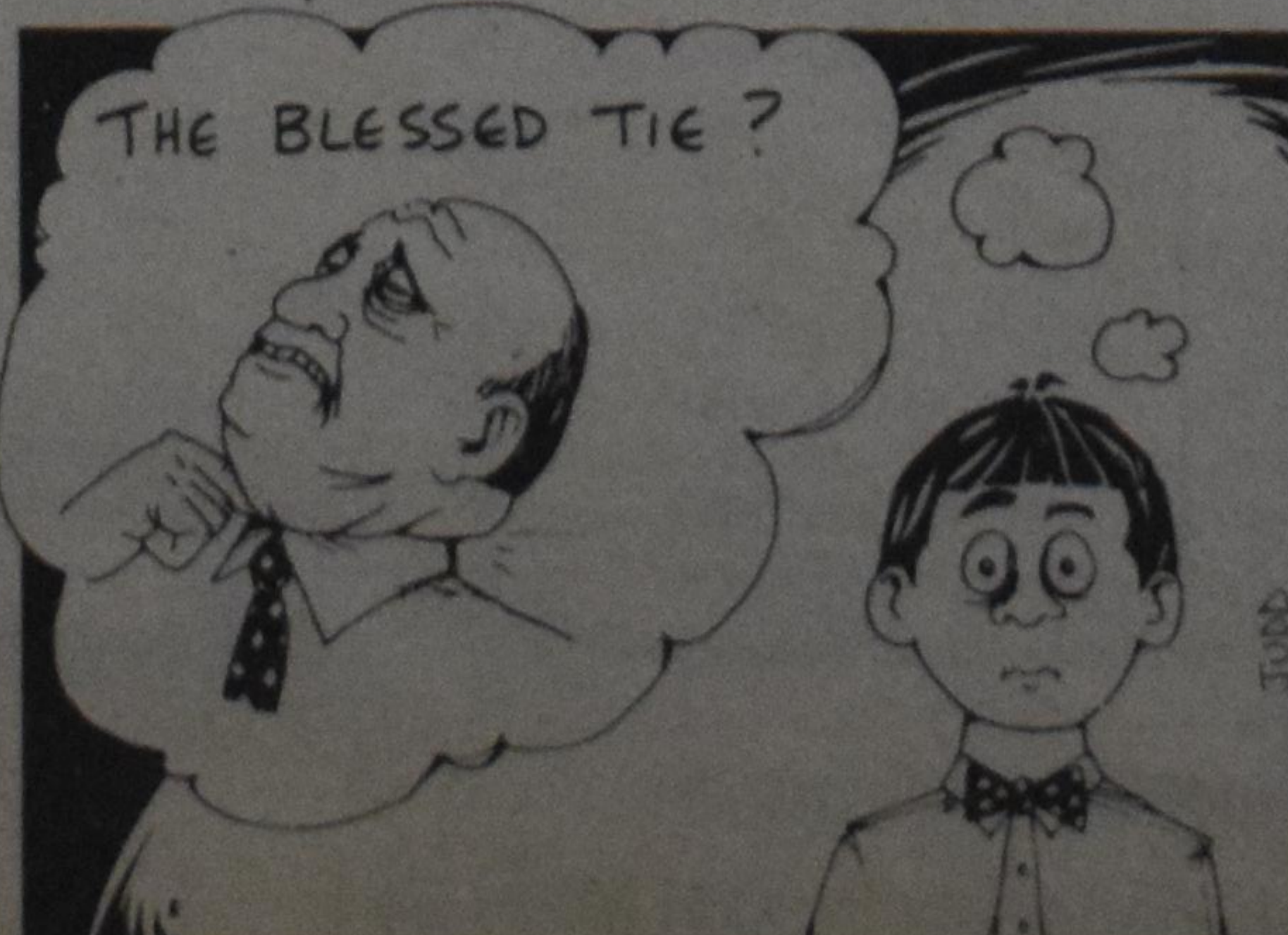
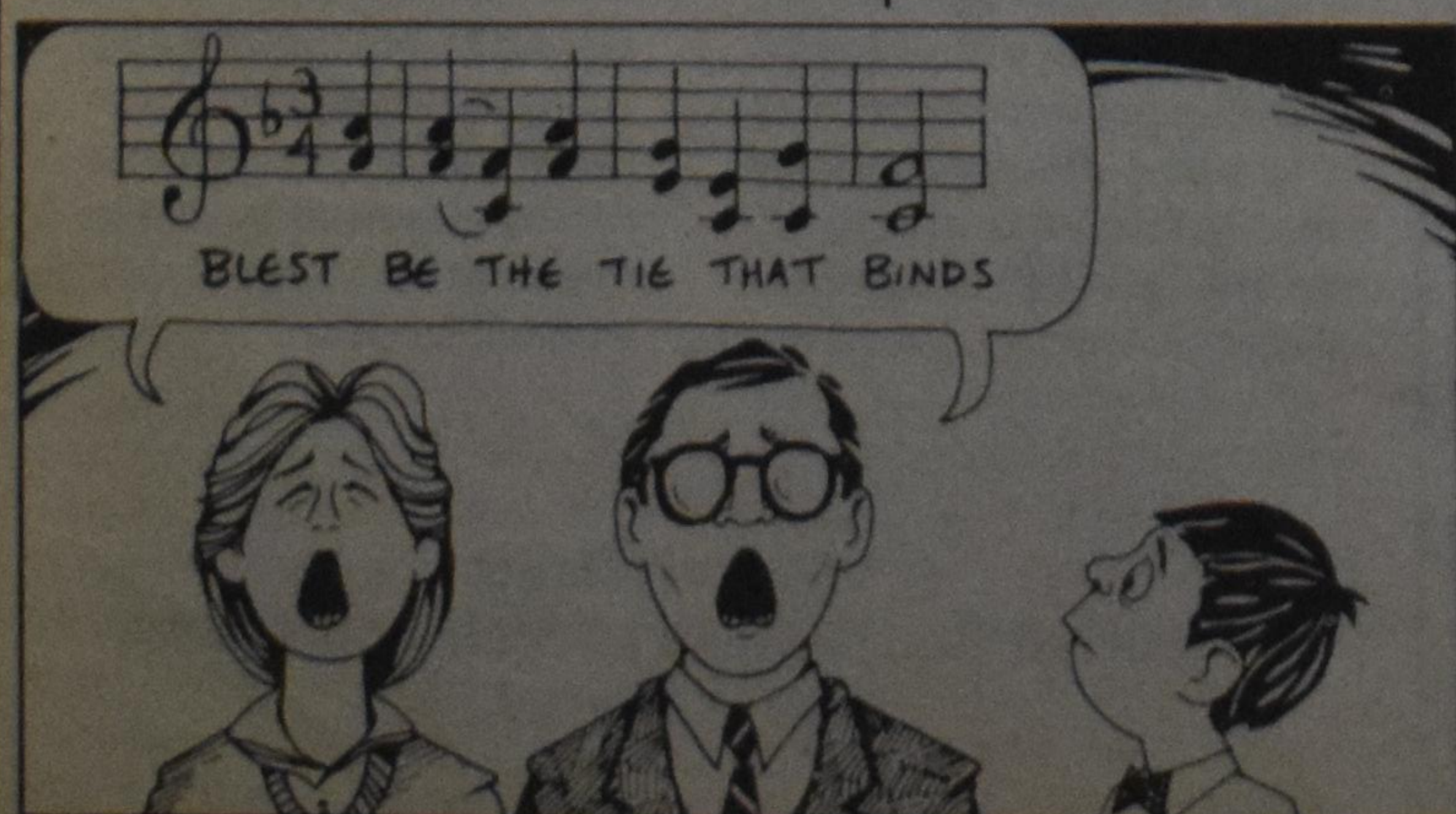
In the light of the article by Professor C. Menninga, ask yourself who is right?

For me, personally, that is not a difficult question. According to my opinion, articles like his do not belong in a Christian paper. In the Church of Christ we should not sow doubt.

There are many confessing members who are confessionally not steady, but are moved back and forth easily by all winds of doctrines, especially in this time. Because of that the church sinks gradually to a lower level where no biblical and spiritual ground supports it. The quicksand of doubt then gets the upperhand, and eventually only unbelief is left.

It often starts with biblical terms and thoughts. Fortunately, there are still scientists, gifted by God, who hold on to the Word. Thanks be to God. He does not, in this time of development in science, forsake his simple members.

Peter Brobbel,
Brampton, Ontario



Church

Urbana '87 instils concern for God's people

Ethel Suk

Excitement pervaded the University of Illinois campus as 18,661 people participated in "Urbana '87" the fifteenth triennial student missions convention sponsored by Inter-Varsity Christian Fellowship. College students drove, bussed, and flew to Champaign-Urbana, Illinois, to spend the last week of 1987 finding out how they fit into God's mission plan for his world. They came from the United States, Canada, Japan, Africa and England. In spite of the many miles travelled and the lost hours of sleep, one thing could be felt and seen among them all: excitement.

A question asked by many was "Am I a sender or a goer?" If we are not sending missionaries to the cities and rural peoples, we need to then ask ourselves if we are to go. But what skills are needed? With which organization should we go? Where do we start?

Each day at Urbana '87 began with a Bible study after an early breakfast, consisting of small groups in residence halls. The book of Jonah was read and discussed, keeping in mind the theme of the conference: "Should I Not Be Concerned?" Ajith Fernando, Billy Graham, Helen Roseveare, Tony Campolo and Becky Pippert spoke at various

plenary sessions on following Jesus Christ, being motivated for world missions, reaching the unreached peoples in the cities, and many others. Their focus always pointed to the theme, "Should I Not Be Concerned?"

Each registrant had his or her interests and goals matched to various organizations represented at Urbana '87. More than 200 mission organizations, colleges and seminary booths were set up by their representatives to answer students' questions and to let those seeking mission opportunities know what their options were. Many went home with bags full of information to read, sort out and pray about.

Five days filled with challenging, new ideas and information were concluded with a celebration of communion just before midnight on New Year's Eve. Many commitments and commitments, were made to Christ, to missions, and to being more concerned for God's people. Each person went home with the words of the theme ringing in his or her heart and ears. "Should I not be concerned for God's people? Should I not be concerned for people everywhere?"

Ethel Suk is a senior at Reformed Bible College, Grand Rapids, Michigan.

Reintegrate Christianity, says monk

WATERLOO, Ont. (USJC) — "The search for social and political peace is a human endeavour that will only be successful if the whole of human reality is engaged in the 'search,'" says Father Laurence Freeman, OSB, prior of the Benedictine Priory of Montreal.

To assist people in this vital process, Father Laurence maintains that we must reintegrate the contemplative and active dimensions of Christianity. People need to take time to be reflective, he believes. The Benedictine Priory of Montreal makes this tradition of Christian meditation available to people in every walk of life. Freeman called for this reintegration in a lecture at Waterloo's

University of St. Jerome's College. The lecture, "Prayer and Peace," was sponsored by the St. Jerome's Centre for Catholic Experience.

Freeman was born in London, England, in 1951 and was educated by the Benedictines and at New College, Oxford, where he took a masters degree in English literature. Before entering Ealing Abbey as a Benedictine monk, he had experience in journalism and Merchant Banking in London.

In 1977 Fr. Laurence came to Montreal with Dom John Main to found the Benedictine Priory of Montreal. The priory is a community of monks and lay people in the city which shares its tradition of Christian meditation with others through

its own monastic community life, and its publications and through retreats and lectures given by its members.

Fr. Laurence is editor of *Monastic Studies*, and director of a "lay" group which participates in the life and work of the priory in different parts of the world. He has travelled in North America, Europe, Africa, Australia, and Asia in order to share this tradition of meditation with other groups and communities.

He is the editor of John Main's works and author of *Light Within: The Inner Path of Meditation* (1986).

The St. Jerome's Centre for Catholic Experience provides continuing education opportunities for the general public in issues of social justice and spirituality.

Evangelicals must stop being by-standers

WILLOWDALE, Ont. (EFC) — Canadian evangelical Christians must become more informed and involved in the public debate surrounding medical ethics, contends Rev. Brian Stiller, executive director of Evangelical Fellowship of Canada (EFC).

"We simply cannot be by-standers or uninformed critics while others wrestle with the perplexing issues which are

being raised as a result of the phenomenal advances in medical technology," he maintains.

The EFC which includes 24 Canadian denominations took a major step in an awareness campaign this fall when it sponsored a National Symposium on Human Life. The three-day gathering brought together about 300 evangelical leaders. The symposium's program involved medical researchers, lawyers, social workers, politicians and theologians.

The symposium's declaration, issued at the conclusion, affirmed "the inherent worth of human life from conception." As the creation of God, it states, "all humans possess a dignity which must not be violated."

Addressing that theme from the researcher's perspective, Dr. Calvin Stiller, chief of Multi Organ Transplant Service at London's University Hospital, told the symposium, "Science must decide if there is a qualitative difference between human life and other

life forms."

"To the Christian," Stiller maintained, "there is a quality of difference, but society does not accept that."

He pointed out that abortion is only part of the larger ethical issue. Describing genetic engineering or gene therapy as "the most important moral issue of our time," he challenged Christians to become involved in the ongoing discussion.

The danger, he stated, was that current scientific practices could move gradually and inexorably into morally repugnant territory. It is at that point, he suggested, that the ethical and theological perspectives were needed.

"We are called to oppose the dehumanization and destruction of life," states the EFC executive director.

"It is imperative that we deal with the whole range of issues and not be perceived as 'one issue' advocates," says the EFC head, who is the brother of the London medical researcher.

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Pentecostal killed by mob

MEXICO CITY (ODNS) — Mexican Senator Jonas Flores is demanding an investigation into the murder of a young Mexican Pentecostal who died after a mob of some 100 people attacked his home where a small group of Christians were gathered. The attack took place

in November, in the village of Guadalupe Cote, Mexico State. According to reports, Lopez, 25, was killed while trying to stop the mob from throwing rocks and sticks through the windows of his home during a Sunday morning worship service.

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Religion/Theology

Creeds and controversies (1)

John Valk

Creedal religion

Christianity is known as a "creedal" religion. The word "creed" comes from the Latin *credo*, meaning "I believe." The Church has extended that to imply *credo in Deum* — "I believe in God."

Creeds and confessions have been part of the history of the Christian faith since its inception. Some forms of Christianity have disregarded entirely any creedal formulations. These have found it difficult, however, to survive for any length of time. It appears that the emotions of the heart have always needed to be tempered by the discernments of the mind. An articulate, intelligible expression of the faith is as necessary as any heart-felt embracing of it.

Historically fashioned

Christianity is also an "historical" religion. That is, God's divine actions in regard to humans have taken place in history. Furthermore, these actions also have a history. Therefore, creeds and confessions recite or reflect the self-disclosure of God, in particular, historical events.

Creeds are themselves fashioned by history and bear its marks. The periods, events and circumstances from which they emerge do not fail to impinge on their formulations. They come into being at particular times because specific needs or developments necessitated a more articulate or more precisely defined formulation.

That means also that creeds are expressed in the language of the times and places from which they emerged. They are conditioned by the concepts and the terms "in vogue" at the time they were formulated. Even their style and form bear the marks of their times and places of origin.

The content of a creed or confession reflects certain historical circumstances. Initially, simple confessions were sufficient in expressing the faith; for example, when Philip baptized the Ethiopian eunuch. (Acts 8:36-38) In other periods, more comprehensive confessions were necessary to steer the Church in what was considered to be an orthodox direction, as was the case in regard to the Trinitarian and Christological controversies of Nicaea (325) and Chalcedon (451).

Just as creeds and confessions are shaped by history, once they come into being they themselves have a formative effect on subsequent history. The theological affirmations contained in them become the source and context



Photos: *The Church in History*
More comprehensive confessions were necessary to steer the Church in what was considered to be an orthodox direction as was the case in regard to the Trinitarian and Christological controversies of, top, Nicaea (325) and, bottom, Chalcedon (451).

for further reflection and future theological decisions. They also shape the piety and worship of the Church and its community when they form part of the liturgical expression of Christian fellowship.

Creeds are also judged by history. They are never simply imposed upon the believers by ecclesiastical authorities. All the great Church confessions have had to be examined, debated, corrected and confirmed by history; that is, by various ecclesiastical bodies or councils. Those which have survived and gained great stature have done so because the collective wisdom of the Christian community through time has seen them as containing orthodox theological affirmations important to the Christian faith.

Catholicity of creeds

The great creeds written in the early centuries of the Church were intended to produce theological agreement among the faithful. However, few creeds since the fifth century were able to attain the catholicity they sought. Many since have been universal in intention but have failed to be so in practice. When the Eastern and Western Church officially separated in 1054, it was more difficult for any subsequent creed or confession to attain universality. With the

acceptable to all Christians seems almost impossible. It appears that the earlier creeds which limited themselves to basic affirmations are the only ones which achieved a catholicity.

Authority of creeds

Despite a present lack of universal consensus on any further articulation of the faith, certain creeds and confessions of the past do, nonetheless, speak with authority. The exact nature and extent of that authority, however, varies. How they are to be viewed in relation to the scriptures is an issue that has not yet been settled among the many Christian churches. A number of positions have been taken in this regard. Two basic ones stand out.

One position tends, or at least appears, to place the creeds and confessions on the same level with scripture. They become authoritative and binding, and for some are considered to be an absolute expression of the central principles of the Word of God. Those who hold this position affirm the creeds and confessions *because (quia)* they are assumed to correctly reflect scriptures.

An opposite view tends to minimize the importance of creeds and confessions. It sees creeds and confessions as important because they are indispensable pointers to God, but will not absolutize them. Creedal authority is limited largely to particular historical context. Those who hold this view affirm the creeds and

confessions *as far as (quatenus)* they reflect the truth in scriptures.

Criticisms have been hurled at both of these views. The first is criticized because it asserts as authoritative particular views of truth, humankind and the human community. The second is criticized because its critics believe that a Church cannot survive without certain binding and authoritative affirmations of the central principles of the faith.

The issues, circumstances and events surrounding the formation of creeds and confessions have almost always been controversial. More often than not, creeds have arisen out of situations in which orthodox faith was threatened from the inside or outside. Whatever attitude one has regarding the authority or importance of church creeds and confessions today, it is without doubt that they form an indispensable and vital aspect of the history of the Christian church. For that reason alone, they are worthy of study.

In my next columns I will deal with the best-known creeds, the councils in which they were formulated, some of the major players involved, and the controversies which those creeds attempted to resolve.

John Valk is campus minister at the University of New Brunswick, Fredericton.

FROM COAST TO COAST

ALBERTA			NOVA SCOTIA			PRINCE EDWARD ISLAND		
Brooks-CKBR	9:00 am	1340	Digby-CKDY	8:30am	1420	Charlottetown-CFCY	8:00am	630
Edmonton-CHQT	7:30am	880	Kentville-CKEN	8:30am	1490			
Edson-CJYR	10:00am	970	Middleton-CKAD	8:30am	1350			
Ft. McMurray-CJOK	9:00am	1230	New Glasgow-CKEC	7:30am	1320			
St. Albert-CKST	8:00am	1070	Sydney-CJCB	8:00am	1270			
Taber-CKTA	8:00am	1570	Weymouth-CKDY	8:30am	103.1			
			Windsor-CFAB	8:30am	1450			
BRITISH COLUMBIA			ONTARIO			FRENCH BACK TO GOD HOUR PROGRAM IN CANADA PERSPECTIVES REFORMEES		
Abbotsford-CFVR	11:30am	850	Ajax-CHOO	9:30am	1390			
Burns Lake-CFLD	9:15am	1400	Atikokan-CFAK	10:30am	1240			
Kitimat-CKTK	8:30pm	1230	Brantford-CKPC	10:00pm	1380			
Osoyoos-CKOO	8:30am	1490	Burlington-CING(fm)	7:30pm	107.9			
Penticton-CKOK	8:30am	800	Chatham-CFCO	9:30pm	630			
Port Alberni-CJAV	10:30pm	1240	Guelph-CJOY	9:00pm	1460			
Prince George-CIBC	8:30am	94.3	Hamilton-CHAM	7:30am	820			
Princeton-CKRP	8:30am	1460	Kapuskasing-CKAP	9:00am	580			
Smithers-CFBV	9:15am	1230	Kingston-CFMK	10:00am	96.3			
Summerland-CKSP	8:30am	1450	Newmarket-CKAN	7:30am	1480			
Terrace-CFTX	8:30pm	590	Owen Sound-CFOS	10:30am	560			
Vancouver-CJVB	9:00am	1470	Pembroke-CHRO					
Vernon-CJIB	9:30pm	940	(Sat.)	6:30pm	1350			
MANITOBA			Pembroke-CHRO	10:00am	1350			
Altona-CFAM	9:30am	950	Sit. Ste. Marie-CFYN	10:00am	1050			
Boissevain-CJRB	9:30am	1220	Sarnia-CHOK	7:30am	1070			
Steinbach-CHSM	9:30am	1250	Stratford-CJCS	8:45am	1240			
Winnipeg-CKJS	9:15am	810	Windsor-CKLW	9:00am	800			
NEW BRUNSWICK			Wingham-CKNX	10:30am	920			
Fredericton-CFNB	6:30pm	550	Woodstock-CKDK(fm)	8:00am	102.3			
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Family

Cinema summaries

Marian Van Til

Moonstruck

Rated PG

Stars Cher, Nicolas Cage, Vincent Gardenia, Olympia Dukakis, Danny Aiello
Directed by Norman Jewison

Moonstruck is a host of contradictions: idealized romantic comedy, farce, fable, (serious) reality and ethnic (Italian American) social comment. These elements sometimes alternate and sometimes collide to make *Moonstruck* sad, funny, poignant and just a little weird.

Loretta (Cher) is a 37-year-old widow who's about to marry Johnny (Danny Aiello) for security, not love — it's the proper thing for a not-getting-any-younger Italian-American woman to do. Johnny, however, is less than strong: at age 42 he is still umbilically attached to his mother, who seems to be suffering from a mysterious terminal illness or possibly old age.

Loretta's father is a wealthy but aging plumber who feels his mortality impinging on him more each day. He tries to erase his death fear by taking up with a younger woman.

Loretta's mother is a woman who has resigned herself to life's unhappinesses, to the fact that being "moonstruck" is seldom, if ever, a lasting state. She, however, is a woman of courage, strong morals and great dignity, the film's conscience.

Before Johnny sets out to see his mother in Sicily so he can be with her when she dies, he asks Loretta to call his previously unmentioned brother, Ronny, and invite him to their wedding. There have been five years of "bad blood" between them and he thinks that should stop.

When Loretta meets Ronny, who first comes on as a *lunatic*, she is moonstruck, and he more so. That's when she secretly realizes she should not (can not) marry Johnny. But a promise is a promise, especially within the mores of Little Italy

How her dilemma — and Ronny's, Johnny's and her parents' — is solved is a tribute to Canadian director Norman Jewison's wacky but insightful imagination.

A disturbing thing about *Moonstruck* is that modern audiences may very well see in Loretta and Ronny's relationship an absolutizing of romance (with its passionate infatuation and power to transform characters in both looks and personality) which television, the advertising media, etc., have taught them is "true love." They may assume Jewison's message is the same.

Jewison at times satirically plays on just those assumptions, while his real message is likely that romance is an exciting and legitimate (albeit mysteriously achieved) part of a deeper, longer-lasting kind of love.



MEDIA

SCAN

Henry Knoop

A problem of olympic proportions

In a matter of weeks, viewers around the world will be glued to their television sets watching the winter Olympics from Calgary, Alberta. For months we Canadians have been bombarded with commercials and other types of publicity encouraging our involvement in "sharing the flame," catching the Olympic spirit.

In many respects the Olympic excitement is just what we need to get us through the winter "blahs" of February. The excellent competition among the world's best athletes in a variety of sports certainly makes for riveting entertainment. International competition seems to add a whole new dimension to spectator sports: how will our athletes measure up against those of other countries? Will the success of our hockey teams be duplicated in other sports?

Noble objective

The "Olympic spirit" — what more noble objective could international athletic activity have than to foster respect and honour for athletic ability, regardless of political, religious, or social status; healthy competition in praise of pure athletic ability! Prometheus, the mythic Greek Titan who first bestowed upon humankind the gift of heavenly fire, would be proud.

Yet the Olympic flame hardly burns brightly on the road to Calgary in these days before the opening ceremony. As the media is building Olympic hype, reports are being aired of possible illegal drug use by athletes from all countries. Their motive is obvious: to improve athletic performance by increasing the body's natural ability. Their methods are increasingly not so obvious: steroids, growth hormones, blood doping and soda overloads are just a few of them. And the list grows yearly. Olympic doctors in Calgary have admitted that they can test for known drug abuse methods, but new methods are being used for which no test can be devised in time.

A disgrace to the spirit of the Olympics? Certainly! What motivates athletes to essentially "cheat" in athletic competition, to violate everything that the games seem to stand for?

Which game is it?

A different spirit is threatening to blow out the flame on the torch which is on its way to Calgary. Or perhaps I should say *spirits*, for I'm sure more than one is at work when so many athletes from so many countries are involved. The main one, however, is quite clear: the spirit of mammon.

When the difference between winning and losing in international competition is measured in inches and milliseconds, the advantage provided by the use of illegal drugs becomes particularly tempting. After all, few people pay attention to losers. It's the winners who share the spotlight, from the podium where they receive their medals, to the bank where they cash in on inevitable commercial endorsements solicited by numerous corporate representatives eager to exploit a big name to promote their products. The difference between first and second is no longer just an inch; the difference is thousands of dollars, perhaps enough to live on "happily ever after."

It's a spirit which, when it raises its head in something as noble as the Olympic Games, is particularly repugnant. It's like playing cards with a cheater — if he or she doesn't stop, what's the use of playing? The only other option, besides quitting, is to cheat yourself. But then, which game are you playing — cards or cheating?

We get upset because this situation threatens the meaningfulness of Olympic competition, yet it is hardly unique in sport. We react because we become aware of it in its "olympic proportions" but the spirit of mammon has long ago invaded professional sports. "It's not whether you win or lose, but how you play the game" seems pretty much out of character in the world where success is measured by dollar signs, "Nice guys finish last!"

Henry Knoop teaches English and media studies at Durham Christian High School, Bowmanville, Ontario.

United States consumers enjoy a "taste of Canada"

TORONTO (Canadian Scene) — American consumers purchased a large number of Ontario food products during a recent "Taste of Canada" store promotion at National Super Markets in St. Louis, Missouri. Displays and food sampling demonstrations in the National Super Markets chain of 60 stores helped Ontario companies sell their products during the two-week promotion.

Over 25 products from 13 Ontario companies were

featured in the promotion. Cheddar cheese, mustards, cookies, crackers, candy, wild rice, cereal, vegetable oil, spring water, fruit drinks, delicatessen, beer and Canadian whisky were among the products that proved popular with shoppers.

The promotion resulted from the Ontario Ministry of Agriculture and Food's first trade mission to Missouri last February.

Service network sought for mentally ill

(Christian Horizons) ELMIRA, Ont. — On March 12, concerned people are invited to air their concerns, share their visions and mobilize to develop an effective, transdenominational evangelical service network for the mentally ill in Ontario.

According to Noel Churchman, of Christian Horizons (a service group assisting many mentally ill and handicapped people) mental illness, manic depression, schizophrenia and other psychosis, can, at times, stretch families and pastors close to the breaking point.

Churchman is calling for more options than hospital wards and half-way houses. "We need more independent living facilities with counsellors and support people on hand.

We need employers who see their position as part of God's solution for those learning to cope. We need to harness Christian families, friends and trained personnel."

Citizens have previously joined to show a Christ-honouring answer in the midst of this world's sins, says Churchman. "We have received refugees, fed and educated starving millions, provided services for developmentally disabled people, inner city hostels and food banks. "However," says Churchman, "there is probably no greater unmet need in our community than to serve the mentally ill and their families."

Parents, relatives and friends of the mentally ill are invited to join Christian

Horizons, which will provide the banquet facilities for the March 12 meeting at their Elmira office (384 Arthur St., South). The meeting will begin at 10:30 a.m. and run until 2:30 p.m. Both the time and location will make it possible for many from all parts of Ontario to attend.

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Feature

Millhaven — modern warehouse for prisoners

Ron Dube

The following article is about Millhaven, the maximum security prison for central Canada. Millhaven is located about 20 miles west of Kingston, on the shores of Lake Ontario. Ron Dube was a prisoner in Millhaven and he wrote this article in January 1986, before being transferred to Collins Bay, a medium security prison a few miles closer to Kingston.

Since the time that Ron left Millhaven, there have been about 10 deaths, the most recent being the shooting of an inmate by a guard in one of the towers. "I knew the man that was shot," he writes, in a letter to the editor of Calvinist Contact, "and my heart went out to his family. There is a lot of pain and suffering in Millhaven. The breaking of the law involves the penalty of losing one's freedom, but nowhere does it state that the men and women in these places have to suffer at the hands of others."

*The article first appeared in Dube's booklet **Inside Facts about the Inside**.*

Millhaven opened its doors to its first victims in 1971. In its 15 years of sitdowns, riots, murders, suicides, stabbings, beatings and all the other ingredients of hell, Millhaven has come to be known as the Rectum of the System's Body.

In the six years that I've wasted in this warehouse of mental and physical cruelty, I've seen what no one should have seen. Sadly, there are many who have experienced a longer and more tortured period of time in here compared to me. So many times I've been thankful for what I did not have to deal with. I wish I could take the credit for my having survived this place so far, but all credit I must give to God.

My most painful experience of Millhaven is the realization that so many feel justified applauding the destruction of life that takes place in here. The laws of society have allowed self-righteous people to treat those judged to be guilty of crime as if they are the only sinners in society. I've never met a sinless person, nor have I know a perfect human being. Being without sin or perfect can only be credited to Jesus.

Many ask about the victims of crime. There are no words that I could write that would erase their pain or the pain that is felt by their loved ones. I pray that God will embrace each one as they enter the peacefulness of heaven. The creation of jail does not return love. Millhaven also has its victims. Loved ones also feel the pain that is created by incarceration. I do not choose sides or attempt to measure the pain that is felt by the loved ones of the victims from both sides. I ask that God allow peace of heart and mind to all the loved ones.

Millhaven rapes the mind and heart without the use of vaseline. It's almost impossible to describe in words the degrading, painful, humiliating and what sometimes seems like forever nightmares of this place. It was built to house men in an atmosphere of death. I have seen too many die in here. But for some warped reason, many out there consider it just. If one is to seek sympathy for the loss of these lives one would quickly

discover that it's a waste of time. If death occurs out there [outside of prison], many feel sadness, but in here, many feel that it's deserved.

Millhaven is made up of three units, with five ranges to each one. There are roughly 30 cells or death traps to each range. "J" and "A" units are used for population, while "E" unit acts as a reception area. For many years "E" unit was used for the controversial Special Handling Unit (SHU). I was fortunate not to have experienced this part of Millhaven. It is not for me to share about the hell of it, but I can share from the bottom of my heart the sadness that I've felt for the men that were forced to live in its cruel conditions. The SHU is no longer in use here. Rather than what should have been abolishment of this form of useless function it was moved to one of the other jails. What was a part of one jail is now a whole jail.

See how long you last

It would be difficult on my part to describe a cell in Millhaven. You would think after spending so many years in them that it would be easy to do so. I will suggest that anyone wanting a better picture of a cell to follow the following steps. If this project is attempted, then you must remember at all times this is what many are expected to live in for many years. Some forever, as some die there. Go ahead and see how long you'll last.

1) Place a sheet of three quarter inch plywood on your bathtub and cover it with the thinnest, most uncomfortable mattress that you can find.

2) Remove the toilet seat and lid and allow that fine aroma to fill the air.

3) If it's summer then close your windows and turn up the heat. If it's winter open the windows and turn off the heat.

4) Lock the door from the outside so that you need to depend on someone else to open it in case of an emergency. Cut out a five by seven inch window in the centre of it so someone can look in on you and shine a flashlight in your eyes every hour throughout the night as you attempt to sleep

this nightmare away.

5) Remove any objects that would be considered contraband. If you're not sure what contraband is, you'll be told when your cell is being searched. What is considered contraband today may not be considered so tomorrow, so you will have to take your chances. I can give you a tip about this. If you have anything that would allow comfort or assist you in passing your time, then it's more than sure that it's considered contraband.

6) Now you only have to stay in there. Don't worry, someone will be around to make sure you're doing OK. It might be a wise move on your part to remove any objects that you may want to use to take your life in case you don't make it. Hang in there! It's only for 25 years.

Shock and jealousy

I can remember one night I was lying awake. I heard someone kicking on one of the walls. Sticking my ear to the door I could hear someone choking.

I still think to this day that he changed his mind, but he did such a good job that he succeeded in killing himself. For a few minutes I listened to his feet scraping the steel and what sounded like gurgling came from his throat. It was over fast, but the sounds of that night have never stopped coming back. I felt sad for him and somehow felt that he wouldn't want anyone feeling sorry for him. He had wrapped it up in one night. In my shock I actually felt jealous of his strength to face the end. His pain was over as mine continued.

There are many out there who would be getting quite a kick out of this. They feel that the suffering is justified. In their warped visions of life, they laugh at what they fear, seeing too much of themselves in us. They deny their potential to be in the same place. Many feel that they're above everyone else and unable to be in these places. It's one of the comforts in my mind knowing that God will have the final say as to whom is better. I think many are in for a surprise.

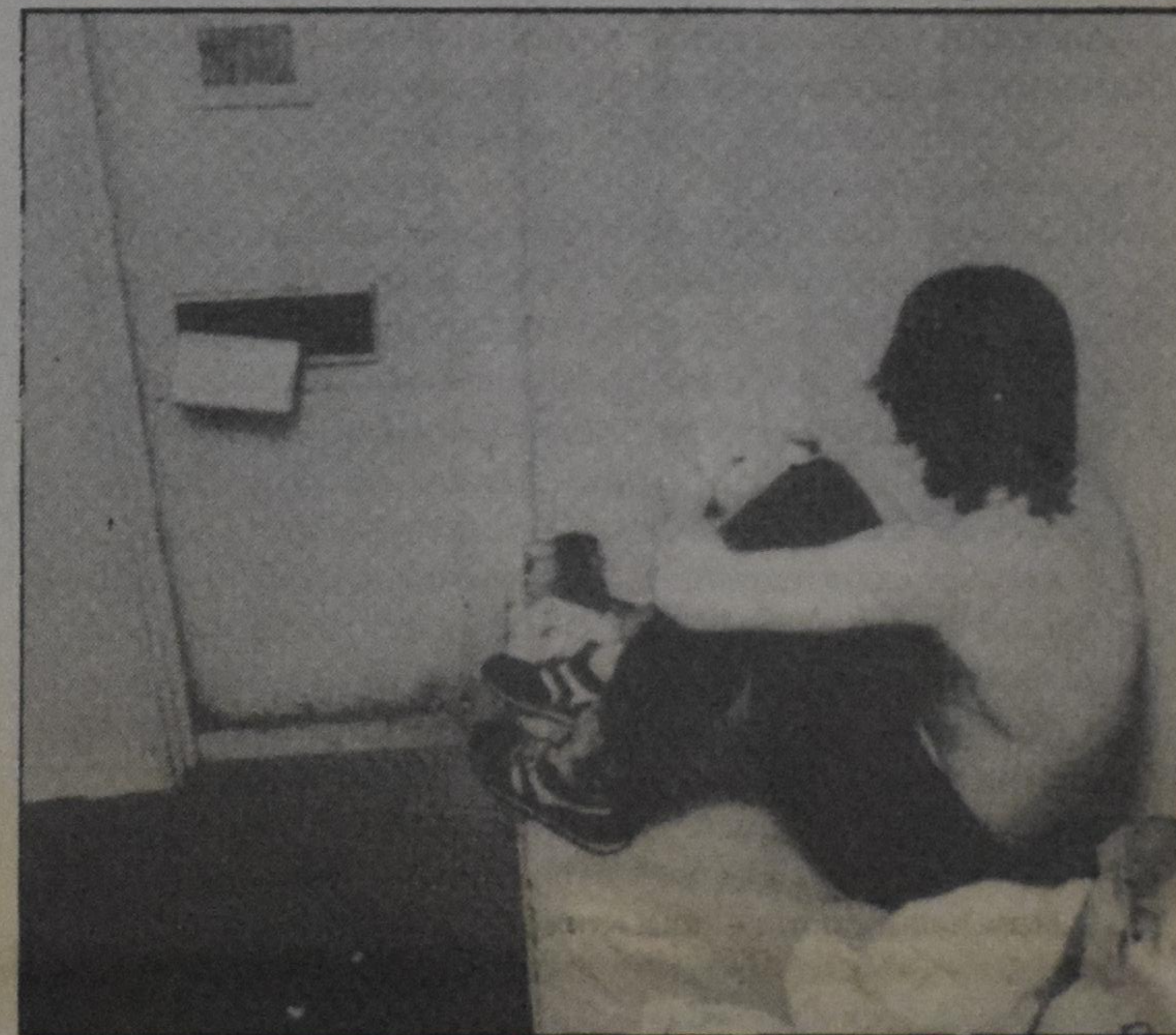
The sin of Millhaven

Millhaven adds millions of dollars a year to the local economy. Millhaven is part of many people's bread and butter. Millhaven is a part of a system that will be handed down to the young of today who will be left to deal with the ugliness that is created by the ones in control today. Millhaven is a part in a play that uses a script written without feelings or any thought. Millhaven is legal in the eyes of the law. Millhaven is a sin in the eyes of God.

I met a young man one day. He shared with me what was a very painful and shame-filled experience for him. Since the age of 13 his father had sexually abused him. Not knowing what to do about it or wanting to hurt his mother by exposing what was happening, he allowed himself to be used and suffer the sick needs of his father. At the age of 16 he assumed that by running away it would stop. But in his running and the need to survive he resorted to crime. The only help that was available to him were suggestions that he return home. He was afraid to go home. Instead, his crimes led him to Millhaven.

sure no one tried to sneak in. A rather sick and stupid statement to be making. Just as sick and stupid as thinking that it's so good in here. Just as sick and stupid as thinking that people commit crimes because they know they'll get off easy.

Millhaven is a violent place. It's not the men that are violent. If you treat someone like an animal long enough, sometimes that someone will act like one. But he isn't an animal. If you repeatedly told a child that he was dumb, he could and more than likely would act dumb. But the child isn't dumb. Both are just acting what they are forced to act. After all, if the script is written



A prisoner in solitary confinement in a Canadian prison.

I held him while he cried like a baby, and cried with him. This is only one of the so many in these places that you laugh at. This is a child of God whom you label an animal. If someone would have been there for him then maybe he would not have had to be in here. When you laugh you portray another form of an abusing father. This young man is now out there some place. I hope he has found freedom from his suffering. He left here with God in his heart.

Keeping people out?

Millhaven is surrounded by two 12-foot fences, crowned with barbed razor wire. The barbed razor wire used is banned by law against use with animals, but is legal to use against the men of these places. On the other side of the fences, towers are positioned at different points to allow the guards to observe life inside the fences. The fences are designed to set off an alarm if any attempts are made to climb it. Cameras deliver pictures to one main tower, which monitors and records any movement on a 24-hour-a-day schedule. Vehicles drive around the outside of the fence hour after hour and guards with dogs patrol the grounds.

The newspapers were reporting that it was too good in these places, so all this security was installed to make

without thoughts or feelings, then how can the actor read the lines any differently. Think about it.

Future museum

Millhaven is a success story of "failure" at its best. It is surrounded by trees and well-groomed grounds. Its ugliness is not visible to the outside. Great planning has gone into this. When it is looked at from out there it is done with hate in the eyes. A lot of time and effort has gone into publicizing the right material to the outside so that its presence would be justified. You hear very little about the good of the men in this place. That doesn't sell papers.

Millhaven is a future museum. Sometime, many years from now, people will walk through this place. They'll touch the steel that held so many caged in. They'll look in amazement at what brought tears to so many. Many will take pictures for their photo album — good conversation piece for when the company is over. Yes, many years from now Millhaven will be a museum. For a few dollars you'll get to see what so many paid with their lives. Enjoy the tour!

"May the groans of the prisoners come before you; by the strength of your arm preserve those condemned to die." (Psalm 79:11)

Feature

Augustine — from heretic to bishop

Casper C. Vanderiet

Augustine, who lived in the fourth century A.D. is probably the best known of all the church fathers. He belongs to the greatest thinkers of his time and all times. He was a deeply religious man of genius, outshining others with the delicacy of his observations and the sublimity of his contemplations. He was a philosopher, but also a man who dipped into the waters of mysticism. Both Rome and the Protestant Reformers reach back to Augustine. Luther, Zwingli and Calvin cannot be understood without him. Still today his books are read and reprinted, especially the *Confessions* and *The City of God*.

Augustine was born on the 13th of November 354 AD in Thagaste, a place in Numidia, a Roman province on the northern shore of Africa. His father was a pagan but his mother, Monica, was a zealous Christian who became instrumental in Augustine's late but total acceptance of the Christian faith. Actually, Augustine as a child had to choose between the thoughts of his father and the at-that-time-still-weak Christian feelings of his mother. Consequently his baptism was postponed.

Augustine's education

Though his family had some social standing, it could not pay the expenses of an extensive study for Augustine. He completed his education only through the benefaction of a wealthy family friend. Yet, he writes in his *Confessions* that as a boy he would not have studied at all if he was not obliged to do so.

At the age of 11 he was sent to a school at Madaura, about 20 miles from Thagasta, where he studied from 365-369. After a year at home (his father had

to save money for further education) he studied in Carthage from 371-374 at a school for higher learning. He received a thoroughly literary education with a strong emphasis on the Latin masters: Cicero, Virgil, Terrence and Varro, whose *Antiquitatum Libri*, a systematic survey of Roman life from the founding of the city, is quoted repeatedly in *The City of God*. Since he did not master Greek, Augustine was dependent on translated materials of the Greek philosophers.

During his stay in Carthage his father Patricius died in 371. Moreover, Augustine was not a match for the temptations of Carthage and lived together with a woman from whom he received a son whom he called Adeodatus, a gift from God. At that time he did not consider it a sin as concubinage was allowed in ecclesiastical circles.

Misled by false philosophies

In Carthage he read also Cicero's work *Hortensius* which instilled in his easily influenced spirit the love for



Augustine in his library. After a painting by Boticelli.

philosophy. Then already he wanted to have profound content for his life. He read the Bible but found it to have little value over against Cicero's writing. His only regret was that Cicero did not know the Christ of the scriptures.

In 374 his full attention was devoted to the sect of Manicheism. Their doctrine was clothed in an attractive

astrological garment and promised hidden oriental wisdom. Moreover, Manicheans held to an animated creation, believing that a fig weeps when it is picked and that the tree itself sheds milk-white tears.

Augustine's interest for this sect lasted nine years. Later he writes in his *Confessions* (ch. 1, book 4) "During the space of nine years, from the nineteenth to the twenty-eighth year of my life, I was led astray myself and led others astray in my turn. We were like deceivers and deceived in all our different aims and ambitions, both publicly when we expounded our so-called liberal ideas, and in private through our service what we called religion."

One day a famous Manichean named Faustus came to Carthage. Augustine wanted him to compare the Manichean astrologian ideas with the mathematical calculations he had studied in other books. However, it became clear that Faustus was quite uninformed about the subjects in which Augustine had expected him to be an expert. Gradually he broke with the Manichean sect and left his job as a teacher in Carthage.

Spiritual struggle began

He travelled secretly to Rome, very much against the wishes of his mother Monica. Soon he accepted an appointment as a professor of rhetoric in Milan, where he encountered bishop Ambrose, whom he listened to every Sunday. Monica also arrived in Milan and from this point on

Augustine's spiritual struggle began.

He recognized that to become a Christian it was necessary to admit to the authority of the scriptures and to embrace the Mediator. He considered anew Neo-Platonism, but this philosophy did not take human sinfulness seriously. Still he could not recognize Jesus as the humble Saviour of mankind. On the one hand it was his will to find peace, but on the other hand his mind resisted the divinity of the Saviour.

In 386 he heard in the garden next to his a voice singing: "tolle, legge" (take and read). At home he opened the Word of God and read Romans 13:13, 14, a passage which told him to clothe himself with the Lord Jesus Christ and not to think of how to gratify the desires of the sinful nature. This encounter with scripture caused his conversion so that the prayers of his mother were heard. The next year Augustine and his son Adeodatus were baptized by Ambrose, while shortly after that Monica entered the eternal joy. On her deathbed she told Augustine that she had never heard him speak a harsh word against her. Indeed, unkindness to others was not one of his sins.

Bishop of Hippo

In August 388 Augustine returned to Thagaste, his birthplace, while in the following year his son Adeodatus died. By now Augustine was living a monastic life, devoting himself to studying and writing. In 391 he visited Hippo and was persuaded by Valerius, the bishop, to offer himself for ordination. It meant that he had to leave the community at Thagaste in order to move to Hippo, where he was permitted to found a new monastery.

From 391-395 he became an assistant-bishop of Hippo. When the aged Valerius died a year later, Augustine was consecrated bishop of Hippo. During the time that he was a bishop (396-430), he wrote many important books. He clashed with the Donatists as well as with Pelagius and his followers.

His mind always remained bright. However, when in 430 the Vandals besieged Hippo, the old Church Father died on Aug. 28, 430, exhausted by labour and weariness.

(Next week: Augustine — a forerunner of Protestantism?)

Casper Vanderiet is a retired businessman who received his Honours B.A. in history from the University of Toronto in 1987. He lives in Etobicoke, Ontario.



Photo: Geschiedenis van de Kerk 2

Augustine and Monica sculpted in a relief from the 14th century in a church in Rome.

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Story

Grandfather's blue plate

Lynn Otto

My mother and grandfather each have a large blue and white plate. The picture painted on the plate shows a house, a Frisian house — the kind with the barn attached. It is a wide, low, brick building, with four windows in the front and two trees in the yard. Underneath the picture is a word, painted fancy with curls and flags, "Ferwoude."

Long ago I asked my mother about that plate and that word. She said Ferwoude was the name of the house in the picture. She was born there in a bed cupboard, a funny sort of bed built right into the wall. I thought our house should have a name, too, and that we should have bed cupboards, so we could just close the cupboard doors in the morning instead of making the beds. My mother just smiled.

She has that plate because she was the first born of the children in her family. The town potter made it when she was born. My grandfather has his plate because he was also the first born of his family. In fact, he was born in the very same bed cupboard as my mother. "Who else was born there?" I asked him recently, realizing the house could be very old. "Who was the first person born there?"

"That would probably be a man by the name of Sjoerd Jans, my great-great-grandfather," he answered. He took from a box a very old Bible, the kind with brass latches, and showed me a page of names and dates handwritten in over many years. A line near the top of the page read "Sjoerd Jans, Ferwoude, Oktober 1759." I could hardly believe that my mother was born in a building that old. "Is it still there?" I asked. "It is," he said.

I convinced my grandfather that we should take a trip to Friesland. His dairy business was doing very well, and my uncles could handle things while we were away. So we went. And I saw Ferwoude. "Look at those trees!" said my grandfather. They were much bigger than those in the picture on the plate. They had had at

least 40 years to grow, of course. But the house looked much the same. It was strange to see it in colours other than blue and white. The brick was brownish red, the wood trim painted green, the roof was brown. "Your Uncle Louis almost drowned in there," said my grandfather, pointing to the canal beside the road in front. "And my brothers and I used to pee in there," he chuckled, remembering.

I felt almost intimidated by the place — its age, its history. "Sjoerd Jans lived here?"

"Yes," said my grandfather, "and his wife Ytske, and their son, Lueuwe, and his wife, Ybeltje, and their son

lived for nearly 200 years. Some of these water ditches were probably the same ones dug by Sjoerd Jans.

My grandfather called from behind the barn. "Hey, look here!" The back door of the barn was standing open. We stood at the entrance and looked inside. "It looks a lot the same as when I left it," said my grandfather. He pointed to an open area near the house wall. "The women made butter and cheese there. They would blind-fold a horse and make him walk around and around to turn the butter churn." I laughed.

"That loft can hold enough hay to feed all the cows through



Photos: Courtesy of Lynn Otto



Jan, and his wife Antje, and their son, Haye, who was my father. They were all good farmers. They dug ditches, see, to keep the ground water at the right level so the farm would not be flooded and they never cut the pastures before June, so the birds could hatch their young. They worked long hours in spring and summer and when the canals froze in winter, they would go ice-skating. I met your grandmother one of those times on the ice."

I walked around a bit. Whoever lived there now did not appear to be home, but I did not want to go too close to the house just in case. I felt strange there. I was such an outsider; such an American. This is where my ancestors

the winter," my grandfather pointed out. There weren't very many stalls, though. It probably wouldn't take so much hay to feed the cows that would fit in this barn.

I thought of my grandfather's farm back in Washington. His barns could probably hold 500 cows; the barn at Ferwoude — not more than 30. He was probably right to sell this place and emigrate. Still, I wanted to be part of Ferwoude, to have been born there, too, to own a blue plate. I was different from all my family before me. I was born in

America — in a hospital, not a bed cupboard. I never ice-skated on a canal. My home in Washington does not have a name. I have no idea who lived there before my family moved in. I have no history there.

My grandfather took a big gamble 40 years ago. He traded Ferwoude, the family farm, for a chance of something better — the "American Dream." He is one of the success stories of that dream — the "rags to riches" type; I, too, have benefited from his choice. I've never gone hungry, never had to live on course rye bread and

cabbage through five years of war. The future holds limitless possibilities for me. I could own my own land someday, as could my younger brothers and sisters. A family farm only goes so far. I guess my grandfather traded a past for a future. I wonder if he realized at the time that he was not only making that decision for himself, but for his children and grandchildren — me and my children and their children.

"You can have my blue plate someday," my grandfather told me as we left Ferwoude. I looked at him. Was he reading my mind? Did he feel like he owed me something?

I wanted to tell him that it was all right that he moved to America; that I was glad to have a future. I said, "Thank you."

Lynn Otto lives in Tacoma, Washington. She writes: "Although there is a plate and a farm, and some of the details are true, the story falls into the realm of fiction."

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Issue

How does a denomination avoid centralization?

William L. Vander Beek

The Christian Reformed Church in North America has for some time been aware of the need to re-examine the way it functions as a denomination. In a report to its synod of 1987 — the Vision 21 report — the church attempted to create more efficient management structures so that important church matters would not get bogged down in unwieldy structures.

Rev. William Vander Beek thinks that the report affirms a wrong course the Christian Reformed Church has been sailing for some years — the course of centralized administration. In this article he makes an alternative suggestion for solving the problem of an unwieldy bureaucracy.

All the major affairs of the Christian Reformed Church in North America (CRCNA) are settled on the level of denominational boards and synod. Is there no other way? Do people believe that strengthening the corporate structure of a church helps that church to be a living Church of Christ? At the CRCNA synod of 1987 I made a plea for decentralization — *real decentralization!* I am making that plea again. Yet I am aware that real decentralization would be a major break with Christian Reformed tradition. It'll take a lot of spiritual dynamite to break that rock!

Decentralization would mean opposing any proposal which moves the top levels of administration even one step further away from local churches and the "average member." That is the difficulty I have with introducing regional synods into the present CRCNA structure. Much as I believe they fit into a Reformed church pattern, they will not help if at the same time the church keeps its centralized structures. For then the gap between the local church and the synod will grow wider.

I have similar objections to another proposal: to cut back the representation of the churches at boards and synod. This will have the effect of further alienating churches and members. Executive power should not be moved further away from the local congregations.

I believe the first thing the CRCNA must do is introduce



Photo: C.C. files

A Christian Reformed synod in session — congestion on stage.

some real decentralization.

★★★★

There is one form of decentralization which needs to be discussed at this point in the history of the CRCNA. Has the time come for Christian Reformed churches in Canada to form their own denomination? This would not be an act of ingratitude; certainly not an act of rebellion. Past U.S.-Canada interaction has been beneficial for both sides, and some of that will no doubt continue. Yet isn't it a natural step for a maturing adolescent to move out of his parents' house?

Organizing itself within the boundary of Canada would, by itself, not solve the structural problems for the CRCNA. The question of further decentralization must still be faced. Yet I see several good reasons in favour of this proposal:

1. Removing Canadian churches and classes from the CRCNA will give that denomination relief from its

Churches in Canada (CCRCC) is somewhat frustrated in its attempt to be properly heard and supported. Few people read its reports and deal with its issues. To some extent Canadian Council issues get buried under denominational issues.

Contact with the government, ecumenical relations, and especially ministries among natives need

Many observers have correctly pointed out that denominational loyalty is breaking down. Denominational loyalty cannot be forced. It arises out of the trust which church members freely give their leaders. And it is that trust which is being eroded, I am sad to say.

★★★★

I myself fully participate in the life of the North American CRC. I've had the privilege of being a delegate to a Christian Reformed Synod a number of times; and I serve as a member on one of the church boards. So perhaps I am not speaking for myself so much as for others. Yet it pains me that it is becoming more difficult to "sell" new reports, proposals, budgets and decisions each time I return from denominational headquarters in Grand Rapids, and that in an area which dearly wants to be denomination-minded. I observe then, that "alienation" back home is increasing. Before that reaches dangerous proportions, something has to be done.

To my mind, only a loosening of organizational structures, the determination to let the local churches determine the agenda and course of the CRCNA is needed. Deep down this article isn't about structures so much as about spiritual renewal. One sentence in Paul's description of spiritual growth of the church is very important to remember. In Ephesians 4:16 he writes that the body of Christ will "make bodily growth and upbuild itself in love" when, among other things, "each part is working properly."

William Vander Beek is pastor of First Christian Reformed Church, Red Deer, Alberta.

greater attention. Involvement in the CRCNA keeps people here from properly addressing some of the tensions among them, as well as from embracing opportunities to be a "leaven" in Canadian society.

3. I believe that forming a denomination in Canada will give Canadian CR churches an opportunity to follow a more decentralized pattern than is now practised in the North American church. Decentralization, to my mind, would do much to keep congregations vibrant in every district and region. Some of the authority now centralized in synod and synodical agencies should be returned to minor assemblies and local churches.

present congestion. It will buy them a number of years before their synod will again become non-deliberative and their structures unwieldy.

One must keep in mind that an increase in the number of Canadian classes is one clear reason why the stage at the Calvin College Fine Arts Centre in Grand Rapids, Michigan, has become so crowded with delegates when the CRCNA synod meets there annually.

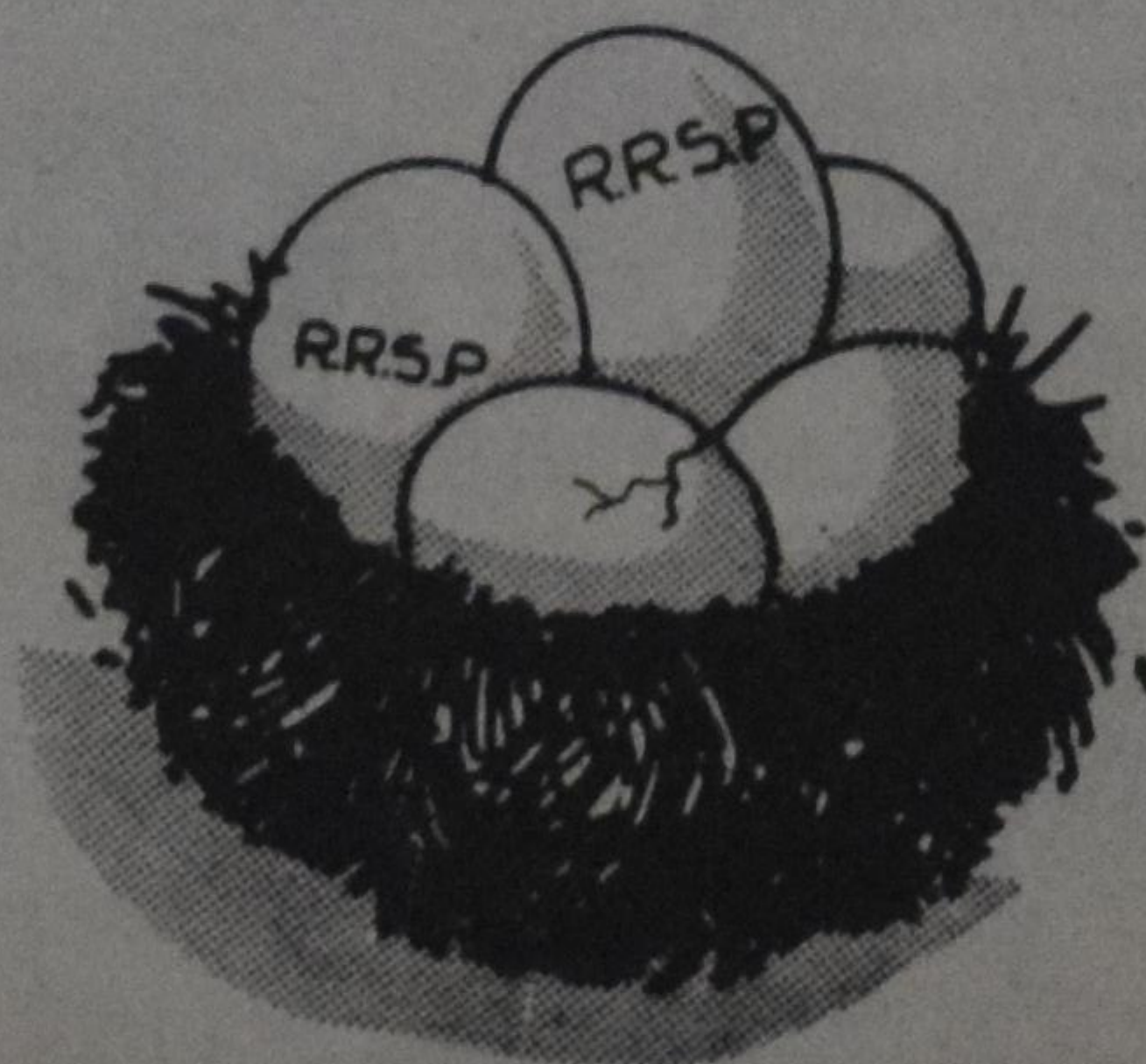
2. Forming a Canadian CRC will help Canadian churches too. Their own agenda will more easily catch the attention of their people. At present the Council of Christian Reformed

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Society

Why Christianity is good for your health

Wout Brouwer
Christianity has its share of antagonists. Particularly sharp and painful accusations have come from the social critics of religion. Many of them insist on the "devastatingly harmful psychological effects of religion," as F. C. Thorne wrote in his A Scientist's Creed. One of this century's well-known philosophers, Bertrand Russell, likens religion to "a disease born of fear and ... a source of untold misery." More recently, E. Chesen published a book under the title, Religion May be Hazardous to Your Health.

What are we to think of all this? Scattered instances can always be found to substantiate any claim. But do these criticisms stand up as general truths for Christianity as a whole? That is the question. The way I would like to answer that question is to draw attention to what is considered axiomatic in mental health circles. And it is this: a person's mental health, or self-esteem, essentially depends upon four things. They are: 1. the feeling of being loved; 2. peace with the past; 3. meaning for the

present; and 4. hope for the future. Space forbids me to provide elaborate biblical evidence, but I submit that a Christian possesses these four criteria in a high degree, and therefore tends to have greater self-esteem. But let us first define "Christian," for in some circles you are a Christian if you are polite to grandma, take the garbage out and don't kick the dog. Rather, we ought to think of a Christian as someone, who, as the word

itself suggests, follows Christ. That is, a person on whom Christ has taken hold, whose inner life has been transformed by the power of the gospel and whose obedient life is a response of gratitude to God for his manifold blessings.

Christ-esteem brings self-esteem
That is a Christian. And such a man or woman or child possesses in a high degree those four criteria for high self-esteem mentioned earlier. Let me explain. The Christian realizes that Christ loved her so much that He died for her. Since Christ is God, time and space are irrelevant to the experience of his love in her heart; it is as real as it was in the early first century. (1. the feeling of being loved.) Also, Christ is uniquely

willing and able to forgive and release all her guilt. With all due respect to the medical profession, but this even psychiatrists cannot do. (2. peace with the past.) Furthermore, Christ gives her a reason to want to live since her life is full of purpose as a child of God. (3. meaning for the present.) And then, lastly, who can face a better future that she who knows Christ and his power, for she knows he will return to make all things perfectly whole? (4. hope for the future.) High self-esteem? The Christian has every reason to enjoy it to a greater degree through knowing Christ than without him! Sanity and soundness are by-products of following Jesus Christ! Christ-esteem (if you will) and self-esteem are related to each other

— the more of the first, the more of the latter! But having Christ-esteem is much more than having religion. Evangelical theology has always made a distinction between religion and faith. Religion is an institutionalized set of moral rules and religious conventions. Faith, on the other hand, is the fruit of the power of God through the risen Christ. He who has faith has religion; but not everyone who has religion has faith. Yet faith is conducive to superior mental health. And no social critic has been able to substantiate a claim to the contrary.

Rev. Wout Brouwer is minister of the Christian Reformed Church of Vernon, B.C.

The fruits of the Spirit

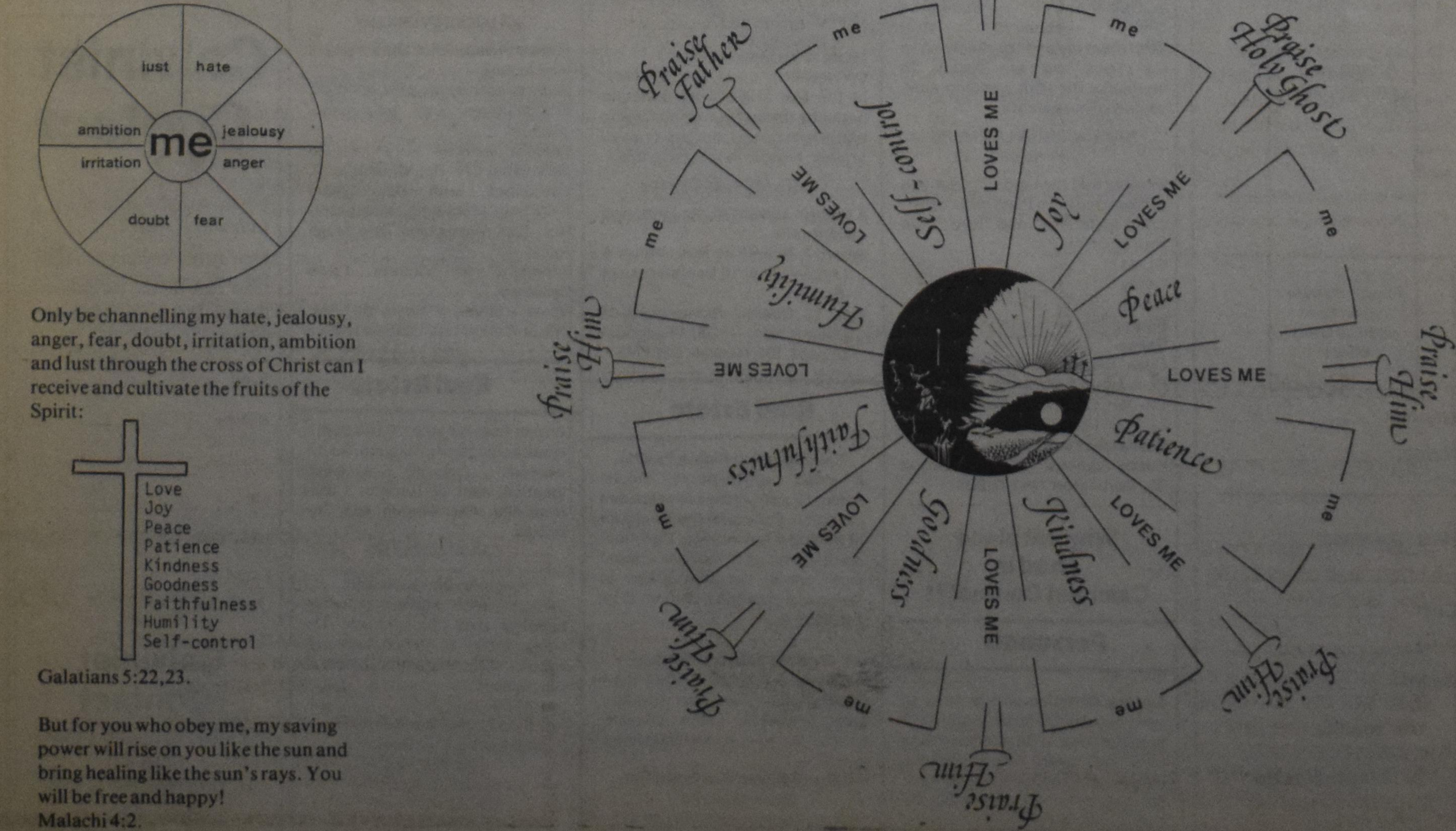
The concept of a graphic representation of the fruits of the Spirit was developed by someone who came to realize that self-centredness which leads to a life of frustration could be overcome only by surrendering to Christ, thus yielding life abundant, not just for one's self, but toward others and

particularly to the glory of God. This person, as well as the one who prepared the graphics, wishes to remain anonymous seeking only God's praise. The accompanying legend is self-explanatory. Had the graphics been available in colour, the small, ME-centred circle would have been shown in grey, while the "pies" in the large, Christ-centred circle would have shown the colours of the rainbow, testifying to God's steadfast love. The cross would have been in red. The authors do hope that this graphic representation of the fruits of the Spirit may be helpful in overcoming a life of frustration, be of support and comfort in difficult days, open the eyes of non-believers, and above all be to the praise and glory of the triune God: Father, Son and Holy Spirit. "Gloria in excelsis Deo" indeed!

Name withheld

Legend:

- The small circle with ME in the centre is a closed one, signifying self-centredness.
- The large circle is an open one, and reflects a Christ-centred life. Christ in the centre is graphically represented by the three kings in search of Christ's place of birth, by the three crosses signifying Christ's suffering for mankind, by the open tomb and rolled-away stone reflecting Christ's resurrection, and by the rising Easter sun signifying a new beginning: "Morning has broken like the first morning...."
- The "pies" within the large circle are open near the word "me" because these fruits of the Spirit are an integrated whole.
- the "channels" open and flowing from the centre — Christ — show forth His love for the new me who responds with singing praise to God the Father, the Son and the Holy Spirit. The channels are also open toward others.



Classifieds

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NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$10 and the couple's future address.
Note our new address: Calvinist Contact Publishing Ltd., 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Births

VYN: We, Ralph and Tina, with joy and thanksgiving to God, announce the birth of our first child, CHRISTINE LOUISE, on Jan. 6, 1988, at 3:01 p.m., weighing 8 lbs. 2 oz., at St. Thomas Elgin General Hospital. Third grandchild for Mr. and Mrs. M.J. Stuivenberg of Chatham and 10th grandchild for Mr. and Mrs. P. Vyn of Aylmer. R.R.#1, Belmont, ON N0L 1B0

Anniversaries

Nieuw Amsterdam Woodstock
1953 January 30 1988
John 6:21.
It is with great thankfulness to God that we announce the 35th wedding anniversary of our parents and grandparents,
ABEL J.M. and HENNIE BENTUM (nee Vos)
May the Lord continue to bless you in the years to come.
With love from your children and grandchildren:
John & Nellie — St. John's, NF
Jake & Janet; Mark, Jamie, Raymond, Benjamin, Jonathan — Woodstock, Ont.
Tim & Bernice; Timothy, Heidi — Woodstock, Ont.
Pat & Peter Kempe; Dennis, Eric, Mathew — Taber, Alta.
Harold — at home
Home address: R.R.#4, Woodstock, ON N4S 7V8
St. Catharines Burlington
1963 February 9 1988
With great joy and thanksgiving to our Lord, we are happy to announce the 25th wedding anniversary of our parents,
HANK and RITA LAMMERS (nee Kelder)
We pray that the Lord will continue to bless and keep them in his care. Congratulations and love from your children:
Grace
Henry
David
Paul
Renee
Open house will be held in the Fellowship hall of the Burlington Chr. Ref. Church, on Saturday, Feb. 13, 1988, from 2-4 p.m.
Best wishes only, please.
Home address: 408 Blythewood Rd., Burlington, ON L7L 2G8

Anniversaries

Feb. 13, 1898 Feb. 13, 1988
Leiden, Grimsby,
The Netherlands Ontario
With praise and thanks to God for his faithfulness to her and for the example of faith she has been to us, we are delighted to announce the 90th birthday of,
ELIZABETH B. GROEN
Mother of:
the late Klaas & Ann Groen — Dundas, Ont.
Paul & Ma Groen — Carlisle, Ont.
John & Nel — Burnaby, B.C.
Henk & Ann — Dundas, Ont.
Marie & Steve — Branchton, Ont.
Jerry & Tena — Hamilton, Ont.
Joe & Betty — Hamilton, Ont.
Grandmother of 32 and great-grandmother of 48.
12 Bartlett Ave., Grimsby, ON L3M 4N5
MIDDEL: Mrs. Alice Middel hopes, D.V., to celebrate her 90th birthday on Feb. 4, 1988. Her children, grandchildren and great-grandchildren are thankful for what the Lord has given them through her. She enjoys knitting and reading and resides at Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5

Anniversaries

With thanks to God, we are pleased to announce the 25th wedding anniversary of our parents, grandparents and great-grandparents,
HARRY and MARY ROELFSEMA (nee Schuurman)
on Feb. 15th, 1988.
Opportunity to congratulate on Feb. 19, in the rec room, Trinity Tower, from 2-4 p.m.
Their children, 16 grandchildren and 10 great-grandchildren.
Mailing address: Hope Tower, Apt. 110, Holland Christian Homes, 7900 McLaughlin Rd., S., Brampton, ON L6V 3N2
Ommen Smithville
1953 1988
On Feb. 11, we rejoice in the 35th wedding anniversary of our parents and grandparents,
FRED and MARGARET SLOTMAN (nee Jansen)
Psalm 136:
"Give thanks to God, for good is He, His grace abideth ever;
To Him all praise and glory be, His mercy faitheth never."
Love from:
Hennie & Gerri Grootens; Gert, Erik — Ommen, The Netherlands
Rhea & Bill Brunsveld; Kevin, Meredith, Sarah — Cambridge, Ont.
Betty & Albert Hovingh
Bernice & Tim Robson; Thomas, Jennifer — Smithville, Ont.
Open house will be held on Saturday, Feb. 13, 1988, from 2-4, at our home.
Best wishes only, please!
Address: 169 West St., Smithville, ON L0R 2A0

Anniversaries

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Open house will be held on Saturday, Feb. 13, 1988, from 2-4, at our home.
Best wishes only, please!
Address: 169 West St., Smithville, ON L0R 2A0

Anniversaries

"Blessed are those that dwell in your house, they will still be praising you." (Psalm 84:4)
The Lord in his wisdom called home on Sunday, Jan. 10, 1988,
JUANITA ISABEL MASUDA (nee Kraan)
She was 28 years old and passed away in Kippenheim, West Germany.
She leaves behind her husband, Major Randy L. Masuda, D.D.S., and her children:
Kendal
Dominique
Loving parents:
Ed & Betty Kraan
Brothers, sisters and nieces:
Robert & Alice; Amanda
Shelley & Case; Danielle
Marcella
The funeral service was held in the Aylmer CRC, on Sat., Jan. 16, 1988, at 2 p.m. Rev. Dr. Boekhoven officiating.
Home address of the Kraan family: R.R.#2, Aylmer, ON N5H 2R2
"My grace is sufficient for you." (2 Cor. 12:9)
Our heavenly Father called unto himself on Jan. 11, 1988, our dear father, grand- and great-grandfather,
SAKE VELDSTRA
who died in his 98th year, fully at peace with the Lord.
Predeceased by his beloved wife Martje Veldstra-Rozema (1975), their oldest son, Albert (1918) and one great-granddaughter, Sherisse (1982).
Sid & Hilda Veldstra — St. Catharines
Bert & Jane Veldstra — Fruitland
Tine & George VanLenthe — Dundas
John & Shirley Veldstra — Hamilton
Itske & Nelly Veldstra — Hannon
21 grandchildren and 62 great-grandchildren.
The funeral service was held on Jan. 14, 1988, from the Mount Hamilton Chr. Ref. Church with Rev. R.J. Sikkema officiating.
Interment in Chapel Hill Memorial Gardens.
Home address: 1157 Woodburn Rd., R.R.#1, Hannon, ON L0R 1P0
"But the righteous shall exalt, they shall rejoice before the Lord." (Psalm 68:3)
On Tuesday, Dec. 15, 1987, the Lord welcomed into his eternal glory,
JOHANNES VERKERK
Beloved husband of Lena Verkerk (nee Appel).
Sadly missed by his wife, children, grandchildren and great-grandchildren.
Funeral services were held at Maranatha Chr. Ref. Church in St. Catharines, with Rev. Henry Katerberg officiating, assisted by Rev. Dick Wynia and Rev. Hugh Appel.
Interment in Victoria Lawn Cemetery.
Home address: 2 White St., Apt. 213, St. Catharines, ON L2N 1Z2

Anniversaries

"Blessed are those that dwell in your house, they will still be praising you." (Psalm 84:4)
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Interment in Victoria Lawn Cemetery.
Home address: 2 White St., Apt. 213, St. Catharines, ON L2N 1Z2

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The Netherlands

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Help Wanted Redeemer College invites applications for a sessional appointment in PSYCHOLOGY which begins Aug. 1, 1988. Qualified applicants may also be considered for a tenure-track position. Applicants should hold the doctorate or should be nearing its completion and should be committed to teaching and scholarship in accordance with the Reformed Christian basis of the college. Competence in the areas of personality, psychopathology, counselling and supervision of practice is preferred. An ability to teach in other areas is desirable. Letters of application, curriculum vitae, transcripts and letters of reference should be sent to: Dr. Justin Cooper Vice-President (Academic) Redeemer College Ancaster, ON L9G 3N6 <i>Deadline: Feb. 25, 1988 or until filled.</i>	For Sale Wooden church pews 4 sizes in good condition Call: 403-885-4235	For Sale Book Sale Largest ever! THE Family Christian Bookstore Burlington 750 Guelph Line opposite Burlington Mall Burlington, ON L7R 3N5 (416) 637-9151	Teachers ALLISTON: Alliston Community Chr. School invites applications for an opening at the K-4 level starting Sept. 1988. The position is for one year only, replacing a teacher on leave. Depending on the grade level, it could be either single or double grade, full- or part-time. An interest in music would be an asset. Address all applications and inquiries to: John Lunshof, Principal, Alliston Community Chr. School, P.O. Box 1122, Alliston, ON L0M 1A0 Classifieds continued next page.	Teachers COBOURG: Northumberland Chr. School will need an experienced teacher for the primary grades , beginning in Sept., 1988. Send application and a statement of philosophy to: Mr. Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8; ph.: (416) 372-8766. Consider joining a culturally-aware community in a "school with a difference" that is "child-oriented, teacher-directed, Christ-centred and community-supported." HOUSTON, B.C.: The Houston Chr. School , located in north central B.C. has a Grade 1 teaching position open. Teaching duties commence Sept., 1988. Inquiries should be directed to the principal, Mr. H. Fritschy at (604) 845-7736, Houston Chr. School, Box 237, Houston, BC V0J 1Z0
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REDEEMER COLLEGE
invites applications for a tenure-track position in
BUSINESS
which begins Aug. 1, 1988. Applicants holding a doctorate are preferred; those with an M.B.A. who are presently pursuing or are interested in pursuing doctoral studies will also be considered. Applicants should be committed to teaching and scholarship in accordance with the Reformed Christian basis of the college. A specialization in marketing, organizational behaviour or accounting is preferred. An ability to teach additional courses in one other of these areas or in policy, systems or economics is desirable. Letters of application, curriculum vitae, transcripts and letters of reference should be sent to:
Dr. Justin Cooper
Vice-President (Academic)
Redeemer College
Ancaster, ON L9G 3N6
Deadline: Feb. 25, 1988, or until filled.

Help Wanted
Person wanted on **dairy farm**, \$1800 per month plus bonus according to performance. Contact: Bill Griffioen, R.R.#2, Sunderland, ON L0C 1H0; (705) 357-3860.

Wanted: Person for light **green-house work** in a cut-mum operation located in central Niagara. Please call (416) 892-3657 or (416) 892-2291 for details.

Mutual Support Systems invites you to consider an opportunity for service in a Christ-centred program for children, ages 9-18, with emotional and behavioural problems. This family model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. Phone: (416) 386-6461.

TUTOR NEEDED
for 88/89 school year for two boys in grades 2 and 4, in a small, rural village in Sierra Leone, West Africa. Applicant should have several years of teaching experience and be interested in teaching an integrated Christian curriculum. Application should be made to: CRWRC, 2850 Kalamazoo Ave. SE, Grand Rapids, MI 49560, attention: Bill Raymond. For more information, please write to Henry and Annette Tensen, Chr. Extension Services, PMB 605, Freetown, Sierra Leone, West Africa.

Please send your family announcements to C.C. typed or neatly printed. C.C. cannot be responsible for errors due to handwritten or phoned-in ads.

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Please print your name

Send to: "Share the Vision," Calvinist Contact, 261 Martindale Rd., Unit 4
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Professional
An EVANGELICAL organization serving developmentally handicapped persons with behavioural needs accepting applications for the positions of **FULL-TIME, PART-TIME, RELIEF, and NIGHT** staff positions. Counsellors require a D.S.W. diploma or equivalent. Those with experience preferred. Only those applicants chosen for an interview will be contacted.
Reply to Horizon House Hamilton II
18-20 Hatt Street, Dundas, ON L9H 2E8

Trinity Christian College
invites applications for the following faculty positions for fall, 1988:

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For specific descriptions, contact:
Dr. Burton J. Rozema
Academic Dean
Trinity Christian College
6601 West College Drive
Palos Heights, Illinois 60463
(312) 597-3000, ext. 359

TRINITY ENCOURAGES APPLICATIONS FROM WOMEN AND MINORITIES.

Classifieds/Events

Teachers	Teachers	Teachers	Events	Events			
JARVIS: Jarvis District Chr. School invites applications for a Grade 7 teaching position effective Sept., 1988. An ability to teach music and/or a background in computers will be an asset. Please send your letter of application, resume and inquiries to: Garry Glasbergen, Principal, Jarvis District Chr. School, R.R.#1, Jarvis, ON N0A 1J0. School tel.: (519) 587-4444; home tel.: (519) 587-5374. LINDSAY: Heritage Chr. School requires 3 teachers for Sept., 1988, one primary, one junior and one French (K-8). Ontario teacher's certificate required. It's in a trans-denominational setting with a new school building under construction. Deadline Mar. 15, 1988. Apply to Mr. Gerald Brock, Principal, 130 Colborne St. W., Lindsay, ON K9V 3T5. LISTOWEL: Listowel Chr. School is in need of a teacher for the primary grades as soon as possible. Please send your application and resume to: Arnold Deelstra, Principal, Listowel Chr. School, Box 151, Listowel, ON N4W 3H2; 519-291-3086. Grade 3/4 Kindergarten — up to 70% Remedial/enrichment — 30-50% for 1988/89. Ottawa Christian School invites suitably qualified individuals to submit applications for the advertised positions to: Wm. A. Van Dyk, Principal, Ottawa Chr. School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6. PORT PERRY: The Scugog Chr. School in Port Perry, Ont., invites applications for the position of a teaching principal for the 1988/89 school year. • an OACS and CSI school — Grades K-8 • interdenominational • current enrolment — 52 • 3 full-time; 2 part-time teaching staff Please submit resume to: Scugog Christian School P.O. Box 1798 Port Perry, ON L0B 1N0 Atten.: Education Committee SARNIA: Lambton Chr. High School requests applications or inquiries for a teacher of Physical Education (3 courses) and (3 courses) in intermediate general level Mathematics, Science and Consumer Education. This is a one-year position to replace a teacher who will be on a sabbatical for the 1988-89 school year. Please submit applications including resume, academic manuscript and references to: Mr. W. Drost, Principal, 295 Essex St., Sarnia, ON N7T 4S3; telephone: (519) 337-9122. WOODSTOCK: For the 1988/89 school year, we will be in need of a qualified, preferably experienced, special education teacher, with proven organizational skills. Some regular classroom teaching (presently 20%) may be involved. Strengths in French and/or music will be desirable assets. We offer pleasant working conditions in up-to-date modern facilities. Direct your resume or inquiries to the principal, John Knox Chr. School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone: (519) 539-1492.	LUCKNOW: The Lucknow & District Christian School in Lucknow, Ont., has a possible opening for a teaching-principal for the 1988-89 school year. Please send all letters of inquiry and resumes to Mrs. Ettie Broer, Principal, Lucknow & District Christian School, Lucknow, ON N0G 2H0.	WASAGA BEACH: Two primary/junior teachers required for Sept. 1, 1988. Special ed and/or French an asset. Send resume to: Silvercrest Chr. School, R.R.#1, Wasaga Beach, ON L0L 2P0; tel: (705) 429-4303; after 6 p.m.: (705) 322-3125.	Calendar of Events Jan. 21 - Feb. 25 Jan. 21 - Feb. 11 Jan. 28 - Mar. 3 Jan. 30 Jan. 30 Feb. 3-12 Feb. 3-15 Feb. 4-27 Feb. 6 Feb. 8-12 Feb. 12-14 Feb. 13 Feb. 22-23 Feb. 22-26 Feb. 24 Feb. 28 Feb. 29 Mar. 18-19 Apr. 9 Apr. 14-16 Apr. 16 Apr. 22-23 May 13-15 May 20-23 June 11 Dobson film series in the Selkirk High School Auditorium, Thunder Bay, Ont., at 8 p.m. on Jan. 21, 28; Feb. 4, 11, 18 and 25. Extension Series 1988: "A Planet for the Taking" presented by The King's College; at the college, Edmonton, at 8 p.m. on Jan. 21, 28; Feb. 4 and 11. Dobson film series "Turn Your Heart Towards Home" in the East Strathroy CRC at 8 p.m. on Jan. 28, Feb. 4, 11, 18, 25 and Mar. 3. A show of family entertainment (acting-dancing-music) presented by Jerry Jonkheer and guest performers. At 7 p.m. in the Willowdale Chr. School Auditorium, Willowdale, Ont. \$6 admission. For info. call (416) 733-1799. Concert by the "Canadian Orpheus Male Choir" in support of Telecare Brampton's 15th anniversary at 8 p.m. in St. Mary's Roman Catholic Church, Brampton, Ont. For tickets call (416) 459-8439. Series of presentations by Professor Dale Grotenhuis on the new Psalter Hymnal. Feb. 3: First CRC, Sarnia, Ont.; Feb. 4: First CRC, London, Ont.; Feb. 5: First CRC, Drayton, Ont.; Feb. 6: Auditorium, Redeemer College, Ancaster, Ont.; Feb. 7: Trinity CRC, St. Catharines, Ont.; Feb. 8: Mountainview CRC, Grimsby, Ont.; Feb. 9: Rehoboth CRC, Bowmanville, Ont.; Feb. 10: Grace CRC, Agincourt, Ont.; Feb. 11: First CRC, Barrie, Ont.; Feb. 12: Second CRC, Brampton, Ont. All presentations begin at 8 p.m. Organ concerts by Dirk Jansz. Zwart in B.C. Feb. 3: Can. Ref. Church, Surrey; Feb. 4: CRC, Richmond; Feb. 5: CRC, Burnaby; Feb. 6: Can. Ref. Church, Chilliwack; Feb. 8: CRC, Ladner; Feb. 10: St. Andrew's Presb., Victoria; Feb. 12: Can. Ref. Church, Abbotsford; Feb. 15: Can. Ref. Church, Langley. "Women in Society" 87-88 Extension Series sponsored by The King's College. Langley, B.C.: Feb. 4, 11, 18, 25. New Westminster, B.C.: Feb. 5, 12, 19, 26; Victoria, B.C.: Feb. 6, 13, 20, 27. RCBPA Chatham Chapter break fast meeting, Saxony Motel Restaurant, Chatham, Ont., at 8 a.m. Speaker: Harry Antonides. Topic: "Free Trade." For reservations call (519) 352-9555 or 352-0450. Special Emphasis Week on Middle East, at Durham Chr. High School, Bowmanville, Ont. Open to public Family retreat at Fair Havens Conference Centre, Beaverton, Ont. For info. call (705) 426-7378. Dedication of the famous REIL tracker-action pipe organ in the auditorium of Redeemer College, Ancaster, Ont. The two-manual, 2000-pipe organ from Heerde, The Netherlands, will be played by virtuoso organist Christiaan Teeuwssen, Redeemer's new Assistant Professor of Music. Starts at 8:00 p.m. Please call Redeemer College at (416) 648-2131 for tickets. RCBPA's fourth annual convention at Holiday Inn, Burlington, Ont. For info. call (416) 524-1203. "Workshop for Preachers" — sponsored by The King's College with Calvin's Dr. David E. Holwerda. At the college, Edmonton, Alta. For info. call (403) 428-0727. Agricultural Trip to Israel — a two-week working holiday for farmers. For info. contact Molly Ann Schwarcz at Travel Connections, Hamilton, Ont. Phone (416) 521-8803. Organ recital by blind organist John Vandertuin on the newly-renovated, 60-stop pipe organ at Grace Anglican Church, Brantford, Ont., at 8 p.m. (collection only). Ontario Inter-Varsity Christian Fellowship Celebration Banquet from 6:30 - 10 p.m. at the Constellation Hotel, Toronto, Ont. Speaker: Rev. John R. W. Scott on "Honouring God's Faithfulness." For tickets and info. call (416) 438-5040. "Partnership in the Gospel" Conference at Third CRC (St. James United), Edmonton, Alta. For info. call (403) 489-8563. Annual Spring Christian Male Choir Festival, hosted by the Chatham choir, at 7:30 p.m. in Park Street United Church, 12 Dufferin St., Chatham, Ont. "Speak-Up Seminar," with Carol Kent at the Forest Hill United Church, 121 Westmount Rd. E., Kitchener, Ont. Excellent for Sunday school, club and Coffee Break leaders. Cost: \$50.00. For registration forms call (519) 746-1257 or 696-3213. Organ/trumpet concert with Jan Overduin and Eric Schultz at 8 p.m. in Redeemer College Auditorium, Ancaster, Ont. For tickets call (416) 648-2131, ext. 213. 25th Anniversary/Reunion of the Toronto District Chr. High School. Apr. 22: Evening program. April 23: Open house, reunion and banquet featuring Andrew Kuyvenhoven, at TDCH, 7900 Kipling Ave., Woodbridge, Ont. For info. call: (416) 741-2273. Ontario Christian Singles Weekend, at Redeemer College, Ancaster, Ont. Theme: "Complete ... in Christ." Speaker: Rev. Ken Baker. Join us for workshops, fun and fellowship. Details to follow. All Ontario Y.C. Convention at University of Western Ontario, London, Ont. Price: \$119-\$129. Late registration fee after Feb. 15 of \$15. Contact your league secretary. 100-year Anniversary and Reunion of Christian School, Sauwerd, The Netherlands. For info. write J.M. Pot, de Groenlanden 6, 9771 BV Sauwerd, The Netherlands. (Order Anniversary Book at fl.35,-.)	Chilliwack Christian School invites applications for a TEACHING PRINCIPAL position beginning September 1988. This school provides Christian education from K-7 for 113 interdenominational students. We seek a person with a strong Christian commitment. A successful applicant will have experience in effective communication, interpersonal relationships and organizational skills in a leadership capacity. Please submit application and resume to: Mrs. Grace Post Education Committee c/o Chilliwack Chr. School Box 161, Chilliwack, BC V2P 6H6 Home tel.: (604) 792-6380	The Calvin Christian Elementary School in Chatham invites applications for the position of a PRINCIPAL Our school consists of about 210 students and 14 both full- and part-time teachers. We require a person who has biblical insight, sound Christian perspective and proven teaching ability, and who is able to give sensitive leadership to a dedicated staff and supportive community. Please submit application and resume to: Mr. M. VanLingen, Principal 72 Tissiman Ave., Chatham, ON N7M 4G5 School telephone: (519) 352-4980	Due to growth Calvin Christian School in Drayton will have an opening for a teacher in the Junior Division for the 1988-1989 school year. The ability to teach French is a requirement. Minor or major in music and/or phys. ed. and/or art will be regarded as an asset. We also have a possible opening for a Kindergarten teacher. Calvin Christian School is a growing school (approximately 170 students) in a small community with great possibilities, northwest of Kitchener. Please send requests for an application form to: Mr. A.J. Vanderstoel, Principal c/o Calvin Christian School, Box 141, Drayton, ON N0G 1P0 Telephone: (519) 638-2935 (school) — (519) 638-3606 (home)	Duncan Christian School Duncan, BC invites applications for a teaching principal for the 1988/89 school year in what will be a K-11 school, D.V., with plans to add Grade 12 in 1989 in a separate secondary facility. Current enrolment is 192 students (K-10), with a staff of 13. Applicants should have previous administrative experience and preferably a math/computer science teaching area. We are looking for a principal who can give leadership in Christian perspective in an interdenominational setting. Applicants are also invited for an intermediate teacher for the 1988/89 school year for a vacancy due to expansion. Ability to provide leadership in music education will be an asset. Applicants should send resume to: Mrs. Rose Bakker P.O. Box 844, Duncan, BC V9L 3Y2 Phone: (604) 746-5537

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Advertising deadlines

Dated	Mailed	Two-column ad deadline	Classified deadline
Fri. Feb. 5	Tues. Feb. 2	Wed. Jan. 27-8:30a.m.	Thurs. Jan. 28-8:30a.m.
Fri. Feb. 12	Tues. Feb. 9	Wed. Feb. 3-8:30a.m.	Thurs. Feb. 4-8:30a.m.
Fri. Feb. 19	Tues. Feb. 16	Wed. Feb. 10-8:30a.m.	Thurs. Feb. 11-8:30a.m.

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A human rights bill for South Africa?

POTCHEFSTROOM, S.A. (RES) — A professor of law in Potchefstroom University has raised the question whether South Africa should have a Bill of Human Rights. A mandate to investigate a bill of rights was given in 1986 to the South African Law Commission (although reference to group rights was specifically forbidden in the mandate). Such a bill of rights would place into South Africa's foundational law a recognition of creational givens for all the subjects in the state, according to Prof. T.J. Kruger in the PU's publication, *Woorden Daad*.

Kruger points out that such bills of rights are found in most Western states, the notable exception being the United Kingdom. The South African legal system inherited its form from the UK common law system. The South African government, he argues, has a parliamentary supremacy that is not balanced by the authority of the head of state. Furthermore, the decision of the judiciary can be overturned by an act of parliament.

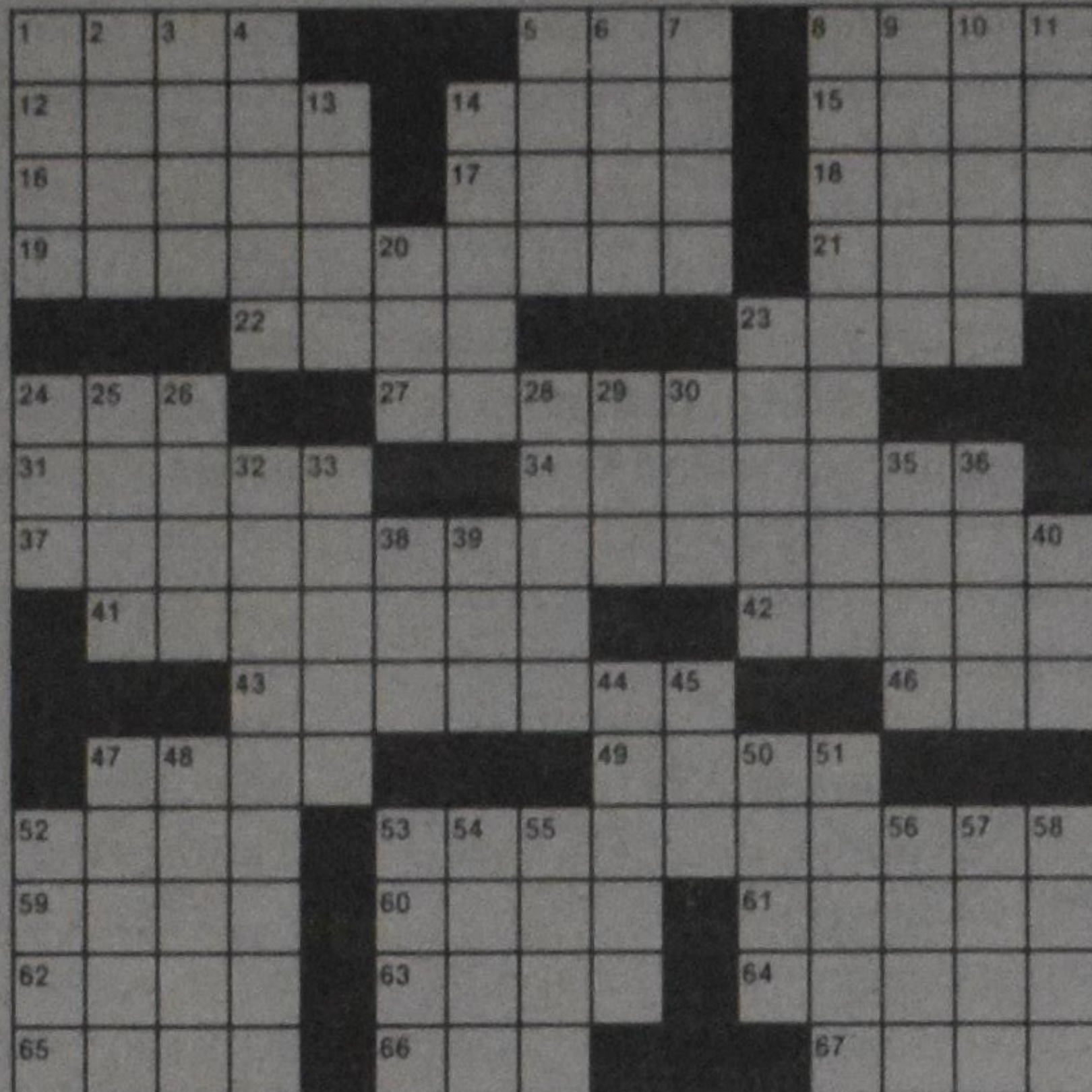
Kruger notes that a bill of rights is only significant if there is a democratic division of powers, for there are many countries that have a formal bill of rights, but virtually no application of it.

Kruger declares that a Bill of Human Rights would have no legitimacy in South Africa unless all South Africans, including the "struggling" groups, were represented in the process of its formation. He concludes that a Bill of Human Rights is not, strictly speaking, a government action, but a refining of the relationship between government and subjects, in which both must participate.

Weekly Crossword

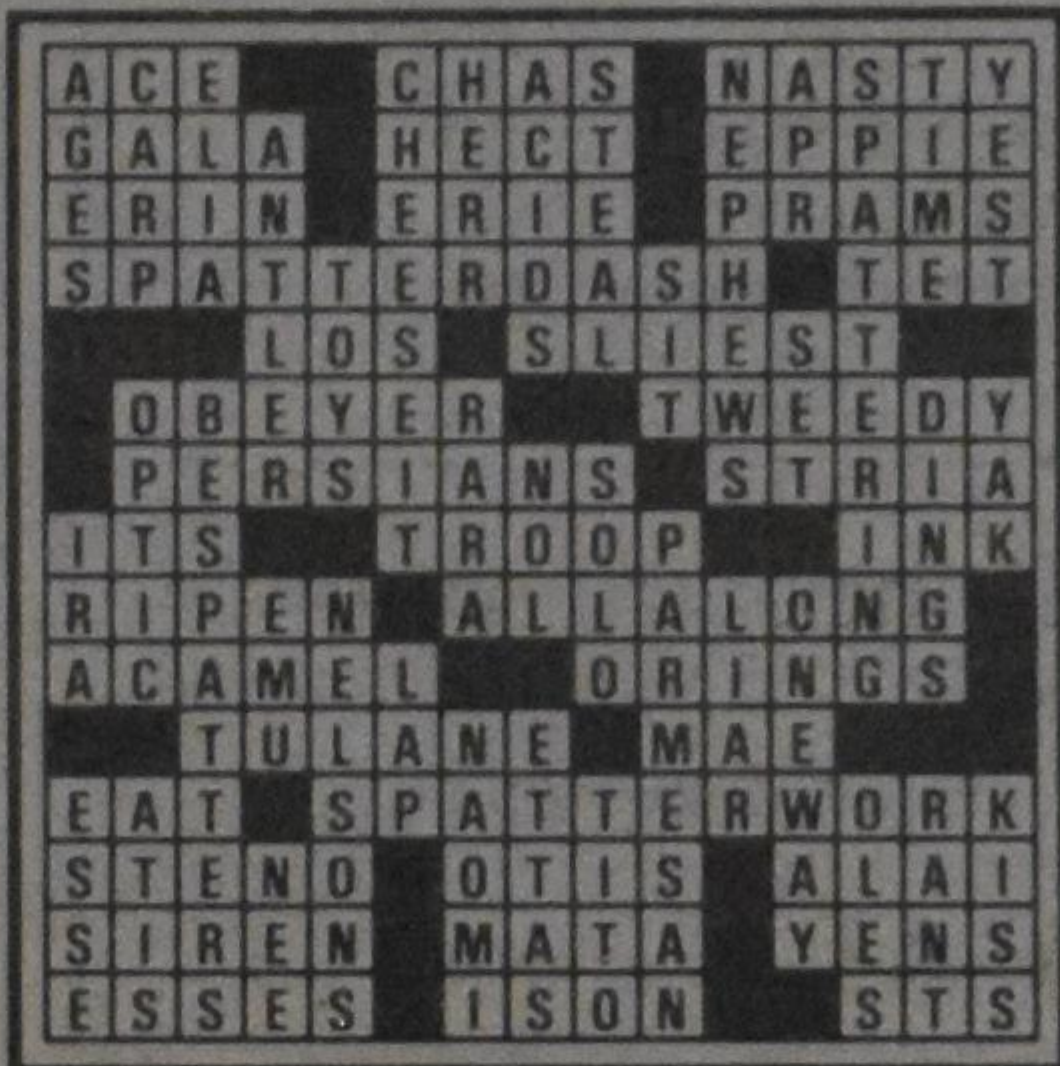
by Sidney L. Robbins

- ACROSS
- 1 Top fliers
 - 5 Possesses
 - 8 Norse poetry collection
 - 12 Con game
 - 14 Saucy
 - 15 Meat
 - 16 Expansive
 - 17 Coastal flyer
 - 18 Lab burner
 - 19 Perennial herb
 - 21 Soaks flax
 - 22 Urge
 - 23 Golliwogg
 - 24 Russ. letters
 - 27 Overflow
 - 31 Vestigial feather
 - 34 Spring festivals
 - 37 Detrimental
 - 41 Recollections
 - 42 Start
 - 43 Make believe
 - 46 Notable period in history
 - 47 — Ruth
 - 49 Seraglio rooms
 - 52 Snitch
 - 53 Store events
 - 59 Can. prov.
 - 60 Sharpen
 - 61 Jeweled
 - 62 Energy source: abbr.
 - 63 Diving birds
 - 64 Permit
 - 65 Carefree adventure
 - 66 Attempt
 - 67 Backtalk
- DOWN
- 1 Dear —
 - 2 Remedy
 - 3 Chemical compound
 - 4 Overcharge
 - 5 Leander's love
 - 6 Cartoonist
 - 7 Let it stand
 - 8 Fir
 - 9 Hold back
 - 10 "Inferno" name
 - 11 Oh, woe!
 - 13 Fragrance
 - 14 Hidden
 - 20 Court
 - 23 Expenses
 - 24 Melancholy
 - 25 Svelte
 - 26 Stratagem
 - 28 Taut
 - 29 Opportune
 - 30 She-bear: Sp.
 - 32 Soot pigment
 - 33 Worship
 - 35 Thorny bush
 - 36 Litigant
 - 38 Compete
 - 39 Buchwald
 - 40 Train stop: abbr.
 - 44 Observes
 - 45 Presidential monogram
 - 47 Abzug of politics
 - 48 Do tailoring
 - 50 Charles' dog
 - 51 Leaves port
 - 52 Chin. money
 - 53 Question word
 - 54 Eleventh —
 - 55 Blackish
 - 56 Singing syllables
 - 57 Cupid
 - 58 Carpenters' tools



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Dutch

Een patrijspoort (1)

Lini R. Grol

Verheugd zwaaiend met mijn emigratie-papieren stormde ik onze huiskamer binnen: "Kijk's. Ik heb het voor elkaar. Ik ga naar Canada." De vergunning ging van hand tot hand, moeder en vader keken nauwelijks en gaven hem stilletjes door aan Ria, mijn oudste zus, die het nauwkeurig las. "Je moet binnen twee maanden in Canada zijn." Ria was ambtenaar en had oog voor de kleine lettertjes in contracten.

Ik knikte vrolijk: "Nou ja, wat zou dat. Ik ga met de eerste de beste boot." Ik lachte, opgewonden bij het vooruitzicht van een prachtige bootreis. Ineens zag ik vader's gezicht weer betrekken toen hij grimmig zei: "Het lijkt wel of je haast hebt om bij ons vandaan te gaan."

Hij stond op en ineens viel hij uit: "Ik snap niet wat je bezielt. Je hebt een goede baan en ongekende mogelijkheden met al je diploma's, maar jij moet zo nodig naar een koud en vreemd land waar niemand op je wacht." Zijn donkere ogen keken me verwijtend aan. Het

was het bekende argument, we wisten het beiden. Maar voor ik nog iets kon zeggen liep hij de kamer uit. Even was het stil rond de tafel. Moeder schudde haar hoofd en zei zachtjes: "Je vader heeft gelijk. Je hebt een mooie baan, met goed pensioen. Zo'n mooi uniform. Hij is toch zo trots op je. En nu gooi je dat allemaal weg alsof het niets is." Ze keek zorgelijk naar haar roekeloze dochter, die op dat ogenblik maling had aan pensioen.

Miep, mijn jongere zuster, viel moeder bij: "Ja, eigenlijk ben je een avonturierster, om een goede toekomst op te geven voor een onzeker bestaan in een vreemd land."

Ik begreep wel dat het hun bezorgdheid was en dat zij mij uit liefde thuis wilden houden, maar ik had besloten om te gaan, en hun lieve zorg benauwde me ineens. Ik sprong op en greep mijn belangrijke papieren. "Kom, ik ga even naar Kees op het reisbureau," deed ik opgewekt, hoewel ik me op dat ogenblik niet bijster vrolijk voelde.

"Neem een hut met een patrijspoort," raadde Ria

goedig en met kennis van zaken. Zij had mij aldoor bijgestaan in de argumenten met mijn ouders en verdere familie. Ik knikte naar haar, dankbaar voor haar hulp, toen ik de deur uitliep. Ik wist zeker dat mijn oude vriend Kees me aan een mooie hut met patrijspoort zou helpen. Die gedachte fleurde mij weer op.

"Ha, die Kees," juichte ik toen 'k hem zag. "Ik heb een klusje voor je, jôh." Hij keek blij op en wees op een stoel naast zijn bureau. "Kom er bij zitten en vertel eens wat je van plan bent." Hij rijkte mij een handvol folders, "Zoek maar uit kind. Je bent wel vroeg met je vakantieplannen als je 't mij vraagt. In elk geval heb je dan heel wat keus." Hij praatte er vlot op los.

Ongeduldig en triomphantelijk riep ik: "Ach nee jôh, ik ga emigreren naar Canada, en jij mag me een mooie hut met een patrijspoort op de boot bezorgen." Hij staarde me verbluft aan: "Ben je nou helemaal... Canada?" Ik had me verbeeld dat Kees tenminste mijn enthousiasme zou delen. Maar nee... "Wat

moet je daar nou? Je hebt een pracht baan, met vacaties en pensioen..."

"Ja, ja, dat weten we allemaal allang," viel ik hem in de rede. "Zorg jij nu maar voor een mooie hut op de eerstvolgende boot. Hoe eerder hoe beter."

Kees keek even verbaasd bij mijn uitval en zei goedig: "Nou zoet maar, ik kan je immers niet tegenhouden. Maar wat zegt Henk er wel van?"

Ik negeerde die opmerking en drong aan: "Toe nou maar. Kijk eens wanneer ik weg kan." De veelbelovende folders met de zeekastelen maakten me enthousiast. Ik zag me al in zo'n mooie kajuit, of met interessant gezelschap wandelen op het dek. Het beloofde een mooie reis te worden.

Kees schudde zijn hoofd en greep naar een dikke folder, en zei laconiek: "Nou een eenpersoonshut kun je vergeten. Ik heb precies één plaatsje vrij. Net vanmorgen heeft iemand afgebeld. Je boft dat we vrienden zijn, daarom zal ik je voorrang geven, want eigenlijk zijn er een heleboel voor." Hij begon al een formulier in te vullen. Keek even op en zei achteloos: "Het is een hut van acht."

"Acht?" herhaalde ik ongelovig. "Acht mensen in een hut, Kees? Ben je mal? Er moet toch wel iets beters zijn?" Ik legde mijn hand over het formulier dat hij al aan het invullen was. Ik zag mijn romantische vakantie in rook, of liever in het gedrang van acht mensen teloor gaan.

Kees haalde zijn schouders op, wees met zijn duim over zijn schouders naar een grote stapel brieven: "Zie je dat? Allemaal emigranten die zo vlug mogelijk weg willen. Dus... graag of niet?"

"Maar Kees, met zijn achten in een hut," kreet ik wanhopig. "ACHT!"

Kees lachte spottend: "Dacht dat je zo'n haast had. Want dan kun je wel een paar maanden wachten."

"Een paar maanden?" Ik zag mijn ouders', broer en zusters' blijdschap al als mijn vergunning verliep en ik terug moest naar mijn o zo goede baan." "Zolang kan 'k niet wachten Kees. Dan verloopt mijn vergunning."

Kees knikte wijs: "Ja, dat krijg je dan."

Ik keek hem smeekend aan: "Maar acht mensen, Kees. ACHT."

"Nou ja, je boft, de helft zijn kinderen en daar hou je van. Doen?"

"Ach ja," zei ik met een zucht. Ik vroeg maar niet of er een patrijspoort was, want dat zou dan toch dringen worden met zijn achten. En toch, toen ik thuis kwam met pamfletten van het schip, kon ik weer vrolijk enthousiast doen.

Ria vroeg meteen: "En, heb je een hut met een patrijspoort genomen?" Het lag me op de lippen om te zeggen: Er viel niks te nemen, maar inplaats daarvan schoof ik haar de veelbelovende folders toe.

Ria en Miep, ja en zelfs moeder, waren onder de indruk van het mooie schip, en kwamen er niet op uitgekeken. Alleen vader niet, die schoof de kleurrijke pamfletten van zich af en liep de kamer uit, grimmig mompelend: "Stomme streek. Je bent binnen het jaar terug met hangende pootjes en dan mag je blij zijn als je weer zo'n mooie baan terug krijgt."

Moeder en mijn zussen keken mij bezorgd aan, maar ik lachte overmoedig. "Ja, dat zal waar zijn. Kom aan, ik weet wat ik doe." Maar wat wist ik af van heimwee, eenzaamheid en de vele moeilijkheden die mij te wachten stonden in Canada? Hoe dan ook, ik dacht dat ik alles best aankon.

Moeder merkte zachtmoedig op: "Wat weet je eigenlijk van emigreren? Wat weet iemand er van af, tenzij hij of zij het zelf heeft geprobeerd?"

"Nu ja," gaf ik toe: "Dan nog, elk geval staat op zichzelf. Ieder leeft naar zijn omstandigheden. Ik heb genoeg ervaring opgedaan door mijn vele overplaatsingen hier in Holland." Heel naïef dacht ik, dat ik er alles vanaf wist, en goed was voorbereid. Ik kon engels lezen, en ik dacht dat ik me best kon redden. Wat kon me gebeuren?

Zo zijn er meer geweest, vond ik uit, maar dat was later, veel later.

Op die dag, in de beschermende familiekring, verheugde ik mij allereerst op de opwindende zeereis op die prachtige boot. De veelbelovende pamfletten gingen van hand tot hand and werden uitgespeld. En mijn blijdschap ziende, verheugde mijn familie zich met mij. Ik vertelde mijn dierbaren maar niet, dat ik een hut van acht personen had. (Wordt vervolgd)

Lini Grol woont in Fonthill, Ontario.

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voor prijzen
en pagina 16
voor vervaldata
voor
advertenties.

Persoverzicht

Carl D. Tuyl



Parlementsleden keerden terug naar Ottawa om het werk te hervatten. Men verwacht dat er een herfst-verkiezing op komst is. Het handelsverdrag met de Verenigde Staten wordt dan natuurlijk het voornaamste punt. Volgens een publiek opinieonderzoek worden meer en meer landgenoten overtuigd van de voordelen van de tarievenovereenkomst. Het belasting-herzieningsschema krijgt in een eventuele verkiezing dan waarschijnlijk ook veel aandacht. Ik krijg zo de indruk dat de Liberalen nog lang niet klaar zijn voor een verkiezing. Er is nog steeds onrust en bitterheid in de Turner-gelederen. Een lid van de oude Trudeau-garde werd in de afgelopen week weer op een dood spoor gerangeerd. De Liberale strijdkas is niet alleen leeg, maar de partij staat zelfs nog voor \$4 miljoen in het krijt. In ieder geval kunnen we ons wel schrap zetten voor een luidruchtige periode in de Kamer.

En mocht u die debatten van het vraag-en-antwoord-uur in de Kamer op uw T.V. zien, denk dan niet, dat dat allemaal zo spontaan is als het lijkt. De vragers hebben 's ochtends toestemming gekregen van de fractie om te spreken en de voorzitter van de Kamer is er van in kennis gesteld wie van de partij vergunning heeft gekregen om het woord te voeren. De rest van de dames en heren mogen dan wel op en neer springen om de aandacht van de voorzitter te krijgen, wie niet op de lijst staat houdt de mond dicht. En wist u dat er een Kamer-verordening is die bepaalt dat dit alles "met ongedekt hoofd" zal gebeuren?

★★★★

De Minister-president van Japan was op bezoek in Ottawa. Monsieur Mulroney en Takeshita maakten wederzijdse complimentjes, schudden handjes voor de klikkende camera's, maakten een toertje, hadden een etentje, en voor de rest weten we niet al

te veel van wat er besproken werd. Het staat wel te bezien natuurlijk, dat de handel tussen de twee landen een belangrijk deel van de agenda was. In British Columbia is men op het ogenblik niet zo erg te spreken over de commerciële tactiek van het land van de rijzende zon. De Japanezen sloten in 1980 een meerderjarig kontrakt om kolen te kopen van B.C. tegen een vastgestelde prijs van \$100. per ton. Nu de wereldprijs van kolen sterk gedaald is wil men van Japanse zijde een lagere prijs en er wordt bedreigd met opzegging van het kontrakt.

★★★★

In Quebec wordt het soevereiniteitsvuur weer opgestookt door Jacques Parizeau. Parizeau, een voormalige minister onder Levesque, is de alsnog ongekroonde koning van de PQ. Er is echter in Quebec niet meer de emotionele drang naar onafhankelijkheid en het wordt betwijfeld of Parizeau het oude vuurtje zou kunnen oprakelen tot de brand die het was onder Levesque. De tijden veranderen niet zo zeer, maar mensen veranderen wel.

★★★★

Vrouwe Justitia in Manitoba wordt er van verdacht niet blind te zijn geweest. Verscheidene leden van het rechtsproces werden beschuldigd van het verdonkeremanen van verkeersbekeuringen. De zaak veroorzaakte opschudding niet alleen in Manitoba maar in heel Canada.

★★★★

De hele wereld zag in spanning uit naar de laatste gegevens over het Amerikaanse handelsoverschot — het verschil tussen uitvoer en invoer. Toen bekend werd dat het nadelig overschot in een maand met ongeveer 25% verminderd was brak er een gekkenhuis los op de wereldbeurzen. De dollar schoot omhoog alsof er

dynamiet onder zat, en de handel in aandelen nam sterk in volume toe.

★★★★

Het proces waarbij men in Amerika een nieuwe president kiest heeft iets weg van een drie-jarige marathon-wedloop met de organisatorische ingewikkeldheid van een komputer met kortsluiting. De nieuwe president heeft tenminste een jaar nodig om bij te komen van vermoeidheid.

★★★★

Er was een verkiezing in Haïti. Lekker democratisch: tanks in de straten, soldaten met geweren in de verkiezingsposten, oppositie grotendeels ondergedoken, en de stemgerechtigden banger dan een muis in een kattenmand.

★★★★

De onderdrukking van Arabieren in Israël duurt voort. Het Israëlsche kabinet ontkende met grote nadruk — hand op de borst, padvinders eer enz. — dat er traangas in een moskee gegooid zou zijn. De eerlijkheid van het kabinet moet echter niet alleen in twijfel getrokken worden, maar mag zelfs wel naar het rijk der fabelen verwezen worden, want miljoenen Canadezen zagen het gebeuren gedurende de nieuwsuitzending.

★★★★

Het feit dat Noord-Korea de wereld in het algemeen en Zuid-Korea in het bijzonder met terreur bedreigt, heeft weer eens bekendheid gekregen in de bekentenis van een jongedame die verantwoordelijk was voor de ontplofing in een Zuid-Koreaans vliegtuig, dat meer dan 150 mensen het leven kostte.

★★★★

President Reagan stelt alles in het werk om meer steun te krijgen voor de contras in Nicaragua. Hij vraagt het Congres voor \$250 miljoen in hulp voor de guerillas. De zaak komt op de agenda in februari. President Ortega heeft een tegenzet gedaan door de staat van beleg, die al zes jaar duurde, op te heffen en aan te kondigen dat er weer onderhandelingen gevoerd zullen worden. Zet en tegenzet in dit Reagan-Ortega schaakspel.

★★★★

Het volgende komt onder de rubriek "Dwaasheid ten top gestegen." Het is afkomstig uit het *Algemeen Dagblad* van vrijdag 4 december 1987. "Een gereformeerd echtpaar heeft tijdens een kerkdienst Gods zegen over de ontbinding van hun huwelijk gevraagd. De gereformeerde kerkeraad in Delfzijl had daarmee

ingestemd. De dienst werd gehouden in de Nederlandse Hervormde kerk in Delfzijl. Het voormalige echtpaar is weliswaar gereformeerd, maar kon in de eigen kerk niet terecht, omdat de voorganger van de Gereformeerde gemeente in Delfzijl rust moet houden. Voorganger was de Hervormde predikant H. van Vliet. Hij heeft de dienst in samenspraak met de scheidende echtgenoten opgezet. Ds. Van Vliet vindt dat echtscheidingen tegenwoordig zo vaak voorkomen, dat de kerkelijke autoriteiten daar niet meer omheen kunnen gaan. Ds. Kuyk was niet tevoren over de echtscheidingsdienst ingelicht. Hij verwacht dat in de Gereformeerde kerk nu wel vaker van deze diensten gehouden zullen worden."

Misschien een nieuwe taak voor liturgische ontwerpers: een echtscheidingsdienst. En ik dacht nog wel dat de hervorming tegen aflaten was. Misschien kunnen er diensten ontworpen worden voor zegen over diefstal, leugen, meened en andere fraaiigheden die nogal eens voorkomen. Werk aan de winkel!

Carl D. Tuyl is predikant van de Christian Reformed Church in Kingston, Ontario.

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Books/Meditation

Robert VanderVennen, book review editor

A vision of justice can be shared

Do Justice! The Social Teaching of the Canadian Catholic Bishops, edited by E.F. Sheridan, S.J. Toronto: The Jesuit Centre for Social Faith and Justice, 1987. 470 pages, \$15.00. Reviewed by Adrian (Ed) Vandenberg, Toronto.

Hearing Pope John Paul II speak to the native people last fall during his visit to Fort Simpson, N.W.T., made me yearn once more for unity within the church. Yes, there is still much that separates me, a Reformed Christian, from my brothers and sisters in the Roman Catholic Church. But I had no difficulty feeling at one with the Pope's call for a new covenant with Canada's native people, his message from the gospel to seek the Lord's will in all areas of life, and the general spirit of worship and fellowship of the service.

Do Justice had a similar impact on me. This collection of social statements made by the Canadian Conference of Catholic Bishops since 1943, including six joint statements with other Canadian churches, helped me better appreciate the approach my Catholic brothers and sisters take to justice concerns in Canada. The introduction by Edward Sheridan, S.J., traces the development of Catholic social teaching from an emphasis on the obligations of natural law, to a vision wherein justice is an essential aspect of evangelism and the proclamation of the Good News of Jesus Christ. By leafing through the book's valuable index, one can explore a wide range of issues from unemployment and the economy to the arms race and the rights of Native Peoples.

I love the way the statements elaborate on themes such as respect for human dignity, especially of the poor and powerless, and on responsible stewardship of our God-given resources. Throughout, one reads the message that Jesus liberates us, not just from personal sin but also from social sin "which creates a situation wherein individual sin becomes easy and acceptable." (p. 220)

I share the bishops' perspective on poverty as something multi-dimensional, not just financial. They emphasize the need for creating an atmosphere in which poor people regain their God-given dignity. The burden of poverty is not simply the government's responsibility. The workers and the poor themselves are in the first place responsible for improving their own lot. But all sectors of society must also take seriously their social responsibility in meeting the challenge of poverty. Christians, in particular, are urged to live in close fellowship

DO JUSTICE!

Edited by E.F. Sheridan S.J.

The Social Teaching of the Canadian Catholic Bishops

 EDITIONS PAULINES & THE JESUIT CENTRE FOR SOCIAL FAITH AND JUSTICE

with the underprivileged. The government too has a particular responsibility to intervene in the operations of an economy to ensure that basic human rights and moral principles are realized. (p. 419)

Yet I miss an appeal to repent from the idolatrous pre-occupation with individual material well-being, national military security, and trust in technology to save us from all our woes. Hence there is a tendency to describe our malaise in terms of a "structural domination of capital and technology over people, over labour, over communities." It is tied to an assumption that all we need is "a radical inversion of these structural relationships." In other words, people need to "exercise more effective control over both capital and technology so that they may become constructive instruments of creation by serving the basic needs of people and communities." (p. 427)

At times I find the statements strident and self-righteous, with no acknowledgement of the church's own complicity in the glaring injustices that it addresses. But that is nothing new. We Reformed Christians have a lot to learn too. I found the advice of the editor quite helpful in this regard: "Unless the church or church people are seen to be living the prophetic message, or at least clearly striving to live it, and in action which has something of a corporate character, credibility suffers. It is not easy, however, to lead a massive institution to such conversion." (p. 42)

In all, *Do Justice* is a valuable document, not just for Roman Catholics but for all Christians who seek wholeness within the Body of Christ and its living witness to God's love and justice to the world.

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Dreamers

"Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy." (Acts 2:17-18)

While most of the world was preparing for war in the late 1930s, Warrasa Wange of the Gedeo people in the remote isolation of interior Ethiopia was praying. For centuries his people had worshipped the distant and powerful Magano through complicated rituals and sacrifices. In the piety of genuine trust, Warrasa asked Magano to reveal himself to his people.

Suddenly, startlingly, Warrasa began to see visions. His limited world had never been penetrated by people of different coloured skin, yet Warrasa clearly saw two pale strangers entering his home village of Dilla. They erected a building fashioned in ways unknown to Warrasa, and then later dotted the hillsides with similar structures having shiny roofs.

As clearly as one might hear a neighbour call, Warrasa heard a comforting voice: "Thesê men will bring you a message from Magano, the God you seek. Wait for them."

Once again the pictures changed. Warrasa saw himself removing the centre pole from his own house. For the Gedeo people, the centre pole is the essence of life itself. Warrasa carried his pole to the shiny roofed building of the strange men, giving himself in commitment to whatever they represented.

The vision ceased. But the dream never died. Warrasa waited. And waited. *Eight years later*, in 1948, a battered old International truck lurched over the horizon carrying Canadian missionaries Albert Brant and Glen Cain. Directed to the limits of the unknown world by government officials who believed their mission would fail, Albert and Glen were met by Warrasa Wange. In just three decades, more than 200 church buildings were scattered throughout the region, and the Gedeo people now know Magano in the intimacy of his Son who died for them, and the power of his Spirit who gives them dreams and visions of a world He is remaking!

John F. Kennedy used to say, "Some people see things as they are and say, 'Why?' I dream of things that never were and say, 'Why not?'" This was the hallmark of the new age that dawned at Pentecost. The prophecy of Joel announced an outpouring of the Spirit that would turn the nightmares of our fears into the bold hopes of the Kingdom of heaven. Till now the world had seen things as they were, and fretted away the "whys" of it all. Only the few visionaries among the prophets carried the dreamseed of another Word which was still to be spoken.

And when it came, nightmares turned to dreams, and fears to hopes. Little girls began to look beyond the present and see the future. Young men planted their feet in a world aborning, and retired folks stirred the hearts of grandchildren with visions of what God was doing. Even in the darkest region of human existence, the Spirit whispered to Warrasa Wange and his kin.

Today it sometimes seems that the dreams have died. People have grown complacent in self-centred "need fulfilment." In the drugged sleep of indifference, it seems as if only nightmares prod urgently from the recesses of human pain. But some are still praying the prayer of Warrasa. And even in the complexities of modern society, young women and elderly men, boys and mature matrons are catching a glimpse of the New Age.

"Some people see things as they are and say, 'Why?' I dream of things that never were and say, 'Why not?'"

Do you dream?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ontario.

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